The CHRISTIAN CENTURY

Published Weekly

How Strong Is Eastern Europe?

By Devere Allen

The U.N. Enters Another Year

By Harold E. Fey

Where Did Oslo Come Out?

By Robert Root

Denominational Ecumenicity—Highroad or Detour?

An Editorial

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In This Issue

DEVERE ALLEN

was at one time managing editor of the *World Tomorrow*, which was absorbed by The Christian Century in 1934. In recent years he has devoted himself to the development of Worldover Press, an independent news agency with headquarters in Wilton, Conn. Mr. Allen is at present in Europe, where he expects to stay until after negotiations on the Marshall plan have been concluded.

ROBERT ROOT

has been on the staff of the World Council of Churches at Geneva, Switzerland, for the past two years, in charge of public relations. He has acted, during the same time, as Central European staff correspondent of The Christian Century. Before going to Europe, where his services were made available to the World Council by the Congregational Christian Churches of the United States, he was on the editorial staff of the *Des Moines Register*. Mr. Root is now leaving Europe and returning to this country by slow stages traveling eastward. He expects to spend the next few months at the American University in Beirut, Syria.

WILLIAM E. HAMMOND

is the minister of the Community Church, Walker, Minn., and a frequent book reviewer for The Christian Century.

Coming

National interest greeted the announcement that Jerry Voorhis, on his retirement from Congress, where he represented a California district, would become executive secretary of the Cooperative League of the U.S.A. Mr. Voorhis explains why he has chosen that as his field of activity in an article, "A Cooperative America."

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CHARLES CLAYTON MORRISON, *Contributing Editor*
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August 27, 1947

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Calendar of Coming Events

Aug. 4-28. Radio Workshop for Ministers and others, University of Chicago.

Aug. 18-30. Central Regional Conference, United Christian Youth Movement, Lake Geneva, Wis.

Aug. 19-29. American Christian Ashram, Camp Sierra, Fresno, Calif.

Aug. 20-27. General Conference, Mennonite Church, Berne, Ind.

Aug. 23-30. Conference of Christian Doctors, Ecumenical Institute, Celigny, Switzerland.

Aug. 26-31. Fellowship of Reconciliation National Conference, Lancaster, Ohio.

Aug. 28-29. United Baptist Convention, Maritime Provinces, Wolfville, Nova Scotia.

Aug. 29-Sept. 4. Lutheran Student Ashram, Camp Asilomar, Calif.; Franklin Clark Fry, Gov. Luther Youngdahl, speakers.

Sept. 1-6. Annual Visual Education Workshop (International Council of Religious Education), Green Lake, Wis.

Sept. 5-15. Meeting, Friends World Committee for Consultation, Richmond, Ind.

Sept. 8-9. Disciples of Christ Regional Conference on Christian Unity and Cooperation, Elmira, N. Y.

Sept. 8-12. Fall Conference, Council for Clinical Training, Virginia Theological Seminary, Alexandria.

Sept. 10-11. Lutheran Editors and Managers Association, Columbus, Ohio.

Sept. 16-19. Minnesota School of Missions, St. Anthony Park Methodist Church, St. Paul.

Sept. 18-22. Bible Reading Fellowship, Ecumenical Institute, Celigny, Switzerland.

Sept. 22. Mid-year Meeting, Church Building Committee and Bureau of Architecture, Home Missions Council, Indianapolis.

Sept. 23-25. National Lutheran Council Staff Meetings, Chicago.

Sept. 26. National Lutheran Council Executive Committee, Chicago.

Sept. 27. American Section, Lutheran World Federation, Chicago.

Sept. 28-Oct. 5. 17th Annual Religious Education Week.

Oct. 1. Hyde Lecture, Andover Newton Theological School, Newton Centre, Mass.; Nels F. S. Ferré, speaker.

Oct. 1-Dec. 18. Ecumenical Institute Course for Laymen, Celigny, Switzerland.

Oct. 5. World Communion Sunday.

Oct. 7-9. Meeting, New York Synod, United Presbyterian Church, Boulevard Church, Olney, Philadelphia.

Oct. 7-9. Meeting, Synod of Nebraska, Presbyterian Church, U.S.A., First Presbyterian Church, Omaha.

Oct. 14. Lutheran Regional Seminars on Lund Assembly, Calgary, Alta.; Minot, N. D.; Fargo N. D.

Oct. 14. Fall Convocation, Andover Newton Theological School, Newton Centre, Mass.

Oct. 15. Lutheran Regional Seminars on Lund Assembly, Aberdeen, S. D.; Grand Forks, N. D.; Regina, Sask.

Oct. 16. Lutheran Regional Seminars on Lund Assembly, Saskatoon, Sask.; Sioux Falls, S. D.

Oct. 17. Lutheran Regional Seminar on Lund Assembly, Winnipeg, Man.

Oct. 19. Laymen's Sunday (Laymen's Movement for a Christian World).

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

OUR ILLEGAL ambassador, Myron C. Taylor, has returned to his post at the Vatican, on the President's instructions. The White House statement of the purpose of this return is as vague as all the other official statements in regard to the mission, including the text of the letters which passed between President Roosevelt and the pope and Mr. Taylor's own introductions to them in the published volume. President Truman says that Mr. Taylor's task, as heretofore, is "to gather for my guidance and assistance various views and impressions concerning existing conditions affecting peace and the relief of distress." The statement stresses the fact that he is to confer also with "other leaders" (unspecified) in Europe. The unauthorized American embassy at the Vatican has continued to exist even while the so-called "personal representative" has been on prolonged leave of absence in this country and engaged in his gainful occupation as advisory counsel for the U.S. Steel Corporation. To a delegation protesting against the embassy, on June 11, 1946, the President said publicly that Mr. Taylor's appointment was never considered as other than temporary and that it would certainly be ended with the signing of the peace treaties if not earlier; privately he said he hoped to end it within sixty or ninety days from that date. Could this be the well known political maneuver technically described as the run-around?

Mr. Taylor Returns To the Vatican

Jews and Arabs Turn On Each Other

FOR YEARS we have been hearing of the dark and devious ways by which Great Britain was plotting to retain Palestine as a military base for control of the eastern Mediterranean and the Suez canal. No plots in Whitehall, however, could serve such a purpose, if it existed, as well as the renewal of warfare between Jews and Arabs which has swept over the region around Jaffa and Tel Aviv. Thirty-five were killed within a week, of whom 24 were Arabs. Most shocking was the attack by Haganah, Jewish militia, on an Arab ranch house alleged to be a base for terrorist attacks. Eleven Arabs were killed in this single attack, including the wife and four children of the rancher. Irgun Zwai Leumi and the Stern group, avowed Jewish terrorist organizations, have denounced Haganah for these killings, which they see are more likely to produce an Arab-Jewish civil war and consequent tightening of some form of outside policing than any measure of independence. But another American organization, the Political Action Committee for Palestine, has announced through its co-chairman, Rabbi Baruch Korff, that it plans to spend $10,000,000 parachuting Jews into Palestine during October—an announcement calculated to rouse the Arabs to greater fury. Despite this new outburst of internecine strife, however, we do not believe that Britain plans to hold on to Palestine. "It is time," says the *Manchester Guardian*, "the government made up its mind to leave Palestine," and to turn all the responsibilities of the mandate over to the United Nations. We believe that British opinion supports this view, and that in the liquidation of empire liabilities being forced by imminent bankruptcy, getting out of Palestine is high on the list.

Indonesia and The U.N.

HAD Mr. Fey gone to Lake Success on the day after that on which he made the visit described in another column, he would have witnessed an event which may have far-reaching historic importance. For on August 12 the security council of the United Nations voted to invite the representatives of the Indonesian republic to appear, despite a Dutch protest, and to lay their case before the council and thus before the world. The importance such a decision may assume in the record of the decline and fall of Western imperialism was suggested by the fact that Britain, France and Belgium—the other principal colonial powers—all voted against allowing the Indonesians thus to confront the Dutch at the bar of world public opinion. But as the U.N. was thus adopting a forward-looking attitude with regard to the Indonesian question, the United States was adopting a high and mighty unilateral line which reflects no credit on this

country. On August 16 an American ultimatum was handed the republic which demanded that it accept immediately and without qualification American "good offices" or suffer the consequences. The American note indicated that these consequences would be notification of the Dutch government that America is pulling out of the Indonesian affair. By implication, this would mean that the Indonesians no longer had American sympathy or support, and that the United States was ready to give the Dutch a free hand to deal with them. In the face of this threat, the Indonesians continued to insist that they wanted arbitration by the U.N. Well, why not? What is there unreasonable about that? If now, as we have threatened, we throw over the Indonesian republicans because they prefer an international judgment, does that mean that we are demanding that the United States shall hereafter single-handedly be the final arbiter of Pacific affairs?

More Threats in the Security Council

WHILE Indonesia was being given its chance to appear before the security council of the U.N., the United States and the Soviet Union continued to use that body to increase the world's sense of insecurity. Herschel V. Johnson, deputy American delegate, last week delivered a scarcely veiled threat that if Russian vetoes continue to block action by the security council to protect Greece against guerrilla attacks from its Balkan neighbors, the United States will take "individual or collective action" with nations "willing to act." Such direct intervention in Greece by this country, Mr. Johnson said, would be kept "in accordance with the general purposes and principles of the United Nations." But he did not indicate who, besides ourselves, would judge as to what is and what is not "in accord with" U.N. principles. Two days later Andrei Gromyko, the Russian delegate, lashed back. Calling American charges of aggression by Yugoslavia, Albania and Bulgaria unfounded, he accused the United States of "the crudest interference" in Greece, and of policies—economic as well as political and military—in that country which "tighten the noose around the neck of the Greek people." Where is talk of this sort leading? Threat and defiance . . . and the end thereof is death. The security council had better ask both powers to drop further discussion of the Greek issue until the U.N. assembly meets on September 16. Then let the bold proposal made by John Foster Dulles before the Disciples convention at Buffalo be put into effect, and the whole policy of both powers—America's Truman Doctrine and Russia's relations with satellite states—be placed before all the nations to be debated and weighed. Perhaps in such a larger body the chip-on-shoulder attitude which has developed in the small security council might be turned into something more judicious and a lot less bellicose.

First Peaceful Atomic Piles Assembled

HOPE that the development of atomic energy may not prove the death warrant of humanity sprang to life again last week on news from the United States and Great Britain. At Brookhaven, Long Island, on the site of the former Camp Upton, ground was broken for a national laboratory to be operated by a body known as Associated Universities, Inc., but to be owned and financed by the U.S. government. Its principal feature will be an atomic pile, with a uranium base, which will be used to produce isotopes for eperiments in medicine, agriculture, engineering and all the physical sciences. Along with this development of atomic power for peaceful uses the Brookhaven laboratory will center its attention on the training of atomic scientists, hoping that those who come out of this particular course of training will specialize on constructive uses of this new form of energy. Almost simultaneously, Britain announced that it is establishing its first atomic pile, which will be used to produce isotopes for biological and medical research, in a plant at Harwell, not far from Oxford. Another pile will start operating at the same place next year, and an atomic energy power plant—let America's quaking utilities companies take especial note of this—will be erected on the Cumberland coast. It is still true, of course, that most of the money and brains spent on atomic energy are being devoted to making bigger bombs. As Sumner T. Pike, a member of the U.S. atomic energy commission, frankly told the audience that gathered for the ground-breaking at Brookhaven: "Our principal job on the commission is to provide bombs, and I am afraid it will be so for a long time." But Brookhaven and Harwell show that, thank God, making bombs isn't the *only* thing that is being done. And Britain, at least, announces that it has no plans for making bombs or any other weapons from any of its atomic piles. Perhaps with Britain's best scientific brains concentrated on constructive research, the race to make the split atom a servant of life instead of death may yet be won.

Riots Accompany India's Day of Emancipation

FREEDOM has finally come to India, which can no longer be spoken of as one country, but must be considered as two. (It may, in fact, be far more than two, but so far we have seen no final, official report on what has happened to all the more than 500 princely states. The small French and Portuguese enclaves continue, precariously, as colonial holdings.) But the celebrations in Pakistan and the Union of India on August 14 and 15 were shadowed by the fierce riots raging in the Punjab, especially in the city of Lahore. While the killings did not mount to the horror that swept over Calcutta a year ago, the fact that this time Sikhs were drawn into the mob outbreaks carried a grim warning. Both Moslem and Hindu leaders professed to believe that when the ticklish business is completed of drawing the line that is to divide the Punjab between the two dominions, these latest communal riots will end. We trust it may prove so, without having any great confidence that it will. No one, however, should expect serenity in India for years to come. That vast sub-continent, with its close-packed millions, has faced three major struggles, all of which were almost sure to involve gigantic disorder. The first was the struggle with the British over political independence. That has just ended. The second is the struggle between Hindu and Moslem. Partition *may* have settled that, but it will

be a good many years before one can be sure. The third is the struggle over social issues and over the control of the means of production. It is, for example, certain that within a few years the Congress party in Hindustan, which has led the fight for independence, will break up over the issue of whether peasant interests, urban worker interests or Birla-Tata capitalist interests are going to dominate the new dominion. The same inevitable struggle between lefts and rights will come, though more slowly, in Pakistan. This third struggle has hardly started yet. Now that independence has come, however, it cannot be much longer escaped. It may prove to be the bitterest struggle of all.

Young 'Peace Church' Members For Peacetime Conscription

A YOUTH CONFERENCE held by the Church of the Brethren at Huntington, Indiana, according to Religious News Service, was startled when its young members voted overwhelmingly in favor of universal military training. We can understand what a shock a straw vote of that kind would administer to the leaders of that staunchly pacifist communion. Yet we think that Brethren leaders, and the churches in general, should not find it too difficult to understand why these youngsters voted as they did. In part, it may be suspected, such a vote registers youth's always lively desire to revolt against age and its pretensions to authority. The very firmness with which older members of the Church of the Brethren hand down that church's pacifist tradition, and expect it to be accepted, can contribute to such a vote as rocked the Huntington "peace camp." More influential, however, was probably the confusion in which these young people find themselves since the end of the war. To their communities and congregations have returned hundreds of other young Brethren, of the group just one generation older, who tried to maintain their loyalty to the pacifist position during the war. And whether they came back from C.P.S. camps or from non-combatant army service, or after switching from one to the other, in case after case they disclosed doubt whether their course had rendered an effective pacifist witness. The vote in this Brethren youth camp this summer is probably in large measure a reaction to the frustrating experiences of such Brethren c.o.'s during the war. One cannot say that it reflects any impressive measure of profound thinking. Yet it is not hard to see why these young people may have voted as they did. And one is touched to sympathy at the inward struggle in which they find themselves involved—heirs of a noble tradition in a day when armies no longer war against armies, but peoples against peoples, employing the annihilating weapons of the atomic age.

Advance and Retreat In Georgia

TWO PIECES of news from Georgia last week showed the wavering fortunes of the fight over racial injustice. The first reported the action of the state board of corrections in abolishing camps for convicts sent out to work on the highways. Eight Negroes were killed by guards at such a camp in Glynn county on July 11. The camp warden and the guards swore that the Negroes were shot while attempting a mass escape. County Commissioner Levine, however, told the state board that the Negroes were killed after refusing to obey an order from the camp warden, whom he claimed was half-drunk, to enter a flooded ditch in which there were deadly water moccasin snakes. The guards also were accused of being under the influence of liquor, and the county commissioner characterized them as "trigger-happy illiterates." The convict work camp in Georgia thus goes into the limbo where the infamous chain gang was cast nine years ago. Georgia intends to deal with its Negro criminals hereafter in regular prisons and penal institutions. This should prove a step in advance provided that wardens and guards in these institutions are of higher caliber than the men who perpetrated the Glynn county outrage. The second news report stated that the Rev. Joseph A. Rabun had been forced out of the pastorate of the Baptist church at McRae, Georgia. Mr. Rabun first gained the attention of all Georgia when he wrote and guided through the Georgia Baptist convention last November an amendment to its social service report pledging Georgia Baptists to stand against "discrimination because of race, creed or color." As pastor of the church in which Herman Talmadge holds membership, Mr. Rabun later became a center of renewed controversy when he testified against the "white primary" bill young Talmadge rushed through the legislature during his brief period as governor. Now the McRae congregation has kicked him out. Mr. Rabun can hardly be surprised, but it will be enlightening to see whether there are further opportunities for him in the Baptist ministry.

Genocide Treaty Up for Action

ONE WAY of characterizing this period might be to say that we live in the years when men were forced to coin the word 'genocide.' Humanity has suddenly realized that it must deal with a new crime, for which it is forced to find a new name. So, when the assembly of the United Nations meets next month, it will be asked to send to its member states for ratification a treaty providing for the punishment of genocide. Genocide is the crime of destroying, or attempting to destroy, an entire nation or race or religious group. The brutality, the savagery, the moral disintegration which have overtaken our generation are all in that new word. To make our times comprehensible we have had to put 'genocide' in the dictionary. But there is another side to this. If it is true that we live in a period when men and nations can be guilty of attempting genocide, it is also true that our period has given birth to an international body able to identify this crime, define it and provide for its prevention and punishment under international law and before an international court. The genocide treaty which is to come before the U.N. is intended, if ratified, to do just that. And if ratified, it may have more far-reaching effects than the Nuremberg trials. As Justice Jackson declared, it was the hope of the prosecution in the Nuremberg trials that precedents would be set there which would constitute a basis for an international law based on the principle of the outlawry of

war. Such a precedent was established, but the authority of the precedent has been obscured by the conditions under which the trial was held, and particularly the nature of the court. If the U.N., by drafting and securing ratification of the genocide treaty, can define a crime in international affairs and provide for its trial and, in case of conviction, punishment by due forms of law and before a regularly constituted court, it will have made a long advance toward taking international law out of the academic cloister and making it as firm and objective a species of law as any other.

Denominational Ecumenicity —Highroad or Detour?

'ECUMENICITY' is still a formidable word to many American churchmen. The ideal of a world-embracing, supranational church, holding Christians of all races, all nations and all communions in a common loyalty to the God and Father of our common Lord, stirs Christian men and women in this divided and anarchic world as few other contemporary ideas can stir them. But laymen, and a good many clergy, still find it unnatural to speak of the 'ecumenical' movement; they will on occasion protest that if ever the idea of 'ecumenicity' is to capture the imagination of American Christians, some substitute will first have to be found for the word itself.

Adding the word 'denominational' may therefore seem a way of increasing the handicaps against which this vital idea must contend. 'Denominational ecumenicity!'—what minister or layman wants to struggle with a mouth-filling collection of polysyllables such as that? Nevertheless, the term is used here, and for the sufficient reason that it is the only term which accurately designates a form of the growing world-consciousness of the Christian churches that deserves serious consideration. For it is true that while an inclusive world fellowship of Christians is being fostered through the World Council of Churches, efforts are also under way to increase and tighten world denominational ties. Do these two movements supplement each other, or are they working against each other?

Any reader of the news columns in this paper must have been struck by the increasing number of "world" denominational conventions. The Lutherans held such a gathering in Lund, Sweden, early this summer. Its purpose was to restore the bonds of Lutheran fellowship around the globe, insofar as these had been broken or weakened by the war. A lesser, but by no means unimportant, purpose was to put pressure behind the Lutheran contention that representation in the World Council of Churches should be on a "confessional"—i.e., denominational—rather than geographical basis. Since this demand, thus given the backing of world Lutheranism, came to appear the price of continued Lutheran participation in the World Council, it is hardly surprising that the provisional committee of that body has acceded to it. But by acceding, the prospect has been increased that presently the World Council will find itself entangled in a terrific administrative snarl, trying to provide for a representative assembly formed on a geographical and/or confessional basis.

On the heels of the Lutheran gathering in Sweden came the Baptist World Alliance congress in Copenhagen, and the simultaneous "world convention" of the Disciples of Christ in Buffalo. We do not know when the next session of the "General Council of the Alliance of Reformed Churches Holding the Presbyterian System" is to be held, but the Methodists will hold an "ecumenical conference" at Springfield, Massachusetts, next month, and the Anglicans will gather in their next "Lambeth conference" in London next July. Some of these are little more than pleasant reunions in which old friends gather, generally at intervals of about a decade, to listen to historical and inspirational addresses. But others discharge policy-making functions. And all tend to promote the idea of world Christian action within a denominational framework.

Meanwhile, the preparations for the first assembly of the World Council of Churches at Amsterdam next August go forward. Here the effort will be to sink denominational divisions and to confront the world with a united Christian witness. The question, therefore, may be unwelcome; its raising may be resented in certain quarters; but it needs to be raised: Do these denominational ecumenical gatherings and the ecumenical gathering at Amsterdam represent conflicting or competing developments?

Denominational spokesmen will of course reject any such possibility. They will claim that, on the contrary, anything that can heighten the ecumenical consciousness of the principal communions will eventually help to build the overarching ecumenical movement that finds expression in the World Council. They will insist that the holding of these "world" gatherings by various denominational families, far from representing a detour into the wastelands of sectarian pride and self-centeredness, are actually a means of opening a highroad to the one Church of Christ in all the earth which the World Council seeks.

The Amsterdam assembly, it will be affirmed, will be able to move more directly and more rapidly toward its goals because of the ecumenical climate that has been generated in the ecumenical denominational gatherings preceding it. Having thought first as world Methodists, world Baptists, world Anglicans—a term at first sight as geographically contradictory as *Roman* catholics—the delegates at Amsterdam will be better prepared to think and act as world Christians. Or so, at least, the argument will run.

We by no means deny the validity of that argument. It may turn out to be entirely sound, and if it does, that will be a cause for rejoicing throughout the Christian world. Certainly this is one of those questions which cannot be settled by any amount of theoretical discussion; it can only be settled by the tests of experience.

The contribution of denominational ecumenicity to building an inclusive Christian ecumenicity can be appraised only when it is known what has gone on in the sessions of the "world" denominational bodies and what has followed those sessions. If, for example, the Methodists go away from their Springfield meeting feeling that the evangelization of the world is a Methodist task which the Methodists are to perform alone, then the disservice rendered the true ecumenical ideal will be patent. But if, for

example, the Lutherans have taken away from their Lund conference a conviction that they can contribute more as a world body to the building of an ecumenical Church of Christ than as divided and subdivided national groups, then this denominational ecumenicity will be serving a greater end.

The danger is something to be recognized and faced. The opportunity is something to be demonstrated and grasped.

U.N. Enters Another Year

[EDITORIAL CORRESPONDENCE]

Lake Success, August 11.

THE AUDIENCE which packed the auditorium where the Security Council meets saw two doors behind the big horseshoe table open. In filed the eleven members—Gromyko the inscrutable, Cadogan with the towering forehead, Austin the portly and gray-haired, and the rest. Behind them came the huge bulk of Trygve Lie, secretary general of the United Nations, and tiny Faris el Khouri of Syria, the chairman. "The 179th meeting of the Security Council will come to order," said Khouri. It did so and promptly approved the agenda for the day. Egypt was at last given opportunity to present her demands that Great Britain move her troops from Egyptian soil, and quickly.

So began another United Nations year. Elsewhere in the converted factory which serves as a headquarters for the world organization, or somewhere in a hotel room in New York, a subcommittee of the atomic energy commission was meeting behind closed doors. Smaller groups were also meeting privately to discuss trusteeships and the international traffic in women and children. Down the hall, in a room precisely like that in which the Security Council was meeting, the Social and Economic Council was discussing a proposal by the international cooperative movement looking toward international supervision of the world's oil supply.

In his annual report, issued today, Secretary General Lie said that "the world political situation has not improved in the last year." Unfortunately, the unresolved tensions of world affairs made this a strong contender for the year's champion understatement. But something had been gained, as the drama unfolding before our eyes proved.

Nokrashy Pasha, prime minister of Egypt, who resembles a plump Rotarian more than a descendant of the Pharaohs, was in no mood for polite generalities as he came forward at the bidding of the chairman. He had flown from Cairo for this hour, and he had scarcely seated himself at the foot of the Security Council table when he cut loose. For more than an hour he excoriated Britain's record in Egypt, holding her responsible for a century of social and political stalemate in his country. He declared that the continued presence of British troops on Egyptian soil constitutes an "occupation," held that Britain is now attempting to sever the Sudan from Egyptian control and denounced Sir Alexander Cadogan for misrepresenting facts and distorting history.

In his turn Cadogan, imperturbable veteran of many a forensic battle, declared that "the political unity of the Nile valley is a myth." He defended his nation's course in the Sudan as necessary because of Egyptian corruption and misrule. "No people in the world has a better record in preparing nations for self-government than Great Britain," he declared. As he spoke, Kitchener marched again and Khartoum became a victory for freedom. The British delegate spoke rapidly, marshaling figures on trade and population, frequently quoting the text of treaties and supporting his case with statements by Egyptians, including some by Nokrashy himself.

When the day ended, no decision had been reached. But even the most casual spectator was impressed with the fact that before his eyes a great imperialist power was being required to account for its actions. A weak nation had been given its day in court and the powerful sanction of the public opinion of mankind had been given an opportunity to sift the exaggerated claims of both sides to this dispute.

Between the auditoriums used by the Security Council and the Social and Economic Council is the press lounge. It is not open to the public, but is so located that it permits representatives of papers and of newsreel and radio companies to shuttle between both meetings. Since all speeches in both councils are translated into French, if they are made in English, or vice versa, the translations give correspondents opportunity to keep in touch with both councils. During most of the day, the Social and Economic Council was tied up in a prolonged session concerning the organization of an economic committee for Latin America. Similar committees have been set up for Europe and the Far East. But late in the afternoon this discussion was adjourned, and a representative of the International Cooperative Alliance was invited to speak. It seemed to this visitor that the press, which now was conspicuously absent, missed an important story.

The representative of the co-op alliance proposed that the Social and Economic Council undertake to supervise the international development of world oil resources. He declared that the great private oil combines are engaged in monopolistic practices which retard the flow of oil to the consumer and cut down the chances for new enterprises. He cited the experience of the International Cooperative Petroleum Association, formed by the cooperatives of twenty countries, whose activities have been hampered by lack of access to basic materials. He held that the council should supervise the exploitation of oil in the public interest, conserving supplies in behalf of future generations, providing against discrimination, adjudicating oil disputes and planning production on an international scale. He maintained that this can be done without invasion of any nation's sovereignty, without concentration of power in supergovernmental hands and in the interest of free trade. After he had finished speaking, the representative of the United States agreed in principle with his "bold suggestion," and noted that it was in accord with the Atlantic Charter provision for equality of access to raw materials. More will be heard of this proposal later.

At the end of what was probably a typical day at the United Nations, I caught my train for New York. What did all this mean? At the very least, this day-by-day activity

represents the beginnings of world government, operating openly in the full light of day, depending in the last analysis for its success on the sanction of public opinion. So I turned to read Secretary General Lie's annual report which had been released as the new year opened. "In no other year in history have the representatives of nations met together more frequently," he said, "or worked more intensively on so many and such diverse matters." He noted that nearly 2,000 meetings and international conferences had been held by various United Nations bodies. Such a number reflects the complexity of the problems which the world faces today. It also indicates a "heartening willingness on the part of governments to rely increasingly on the processes of international organization for the exploration and solution of problems of common concern." Lie hailed the first regular session of the General Assembly as "an outstanding event in international life" and cited as important achievements its efforts to control atomic energy and to provide for the reduction of armaments.

But the secretary spent most of his time confronting frankly "certain disturbing tendencies" which have, as in these cases, too often blocked the carrying out of agreements reached under United Nations auspices. He said that he does not "believe that this present world situation is as threatening as it is often made out to be," or that it exists primarily on account of the economic dislocation and instability resulting from the war. Rather it arises "from a basic political situation which underlies and affects all international political, economic and social activity." This situation stems primarily from "the fact that the main peace treaties still remain undrafted and unsigned and that no agreement has yet been reached even on some of their fundamental principles." The completion of these treaties, he maintained, is "a prerequisite of the reconstructed world order."

I happen to know that recently an influential American leader urged Mr. Lie to appeal over the heads of governments to the people of the world for support of the purposes of the United Nations. Lie seemed to incline in that direction when he said in his report: "It is now apparent that while the nations directly responsible for the conclusion of the peace treaties continue their efforts, it is also necessary for all of us to apply ourselves seriously—through every means available to us—to a more general effort to explore and resolve the fears and conflicting interests which are at the root of our difficulties. It is often, all too often, said that we are heading toward a new disaster. It is far less often said that the situation is also potentially very promising and that we can, if we all strive for it, move quickly and steadily toward a new era of peace, prosperity and civilization. It is this latter belief which has the United Nations as its chief exponent." H.E.F.

The Not-So-Golden Rule

MAN'S LAW we suffer and obey;
God's laws are broken every day.
Unlike the magistrate, the Lord
May profitably be ignored.

RAYMOND HOSKEN.

How Not to Read Jonah

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sure you will agree that hilarity goes well with true and undefiled religion.

> Him serve with mirth, his praise forth tell;
> Come ye before him and rejoice.

That is a welcome call for the saints, but it need not be the perpetual mood. It is right that they should be merry, but not always. "They smile through their tears in strong triumph," but it is through their tears.

I hate to hear the funny churchman dealing with the book of Jonah. To treat that most profound and searching book as an occasion for discussions of natural history, or as an example of the childishness of the ancients, in to show perhaps considerable facetiousness but at the same time spiritual destitution, not to speak of a complete absence of literary insight! It might most certainly have been written for our time; yet we leave the letter unopened. Or we make it an occasion for jests. Or we indignantly turn from a book which we consider worthy only of a nursery. But all the time we should hear a voice, mournful and pitiful, saying, "This book is not about Nineveh only, but about you, and about the city where you dwell, and it deals with matters of life and death."

Even if a book professes to be only (only!) a work of imagination, it has a right to be treated as such. But if it has come down to us as a prophetic work, would it not be at least becoming to remember the word which tells us that if we are to receive the reward the prophet has to give we must receive a prophet *in the name of a prophet?* We must take him in his appointed role. We must see the fire burning within his words—not only the things that he says but the things that he can never say except in images and parables and stories; and all such things are to be read never without reverence and humility. The man who thinks it is fitting to make jests when he lays down this book should read it again, for he shows that he has yet to understand it.

He may find the manner of record which is kept in the eternal world for Nineveh and—Hiroshima. "And am I not to be sorry for Nineveh, that great city with over a hundred and twenty thousand infants in it who know not their right hand from their left, and with all its cattle?" Over the city "broods the divine compassion."

It is surely worth while to let such a prophecy come to us on our knees, rather than convulsed in laughter because of some jest about the Great Fish.

The people who said when they saw Dante on the streets of Florence, "There goes the man who has been through hell," were right. And if a prophet has seen that look of compassion and wishes us to see it, he should not be at the mercy of the funny man either in the pew or, still less, in the pulpit.

And do you agree, sir, that frivolity is not the same thing as hilarity? Frivolity in the Christian church is a denial of religion; hilarity is its sure evidence. Humor in the true use of it springs out of the peace of God.

Ever yours,
QUINTUS QUIZ.

How Strong Is Eastern Europe?

By Devere Allen

London.

NO BALANCE OF POWER can ever build true peace, yet the present split in Europe need not mean an early war. If neither side can dangerously dominate the other, a major explosion may be held off long enough for order to get in its healing work, for constructive elements to have a try at creating peaceful institutions. If this is a tenuous hope, it seems almost the only hope we have.

Western Europe is sick to death of war, and will not, of its own free will, start any attack upon the east. Norway, Sweden and even Switzerland are afraid that in an east-west conflict they would become the Belgiums of World War III. France and Italy would blow up in civil strife. All the little countries in the west are keenly conscious of their puny size and their gigantic uncertainties. As for the British Isles, the editor of a distinguished economic paper recently said, in private conversation, that these islands, in another war, would be hardly more than American aircraft carriers moored off the European coast.

But what of eastern Europe? How strong, how capable of winning its way with western Europe, is the bloc of states now definitely knit with Russia? This bloc is speeding faster every day toward consolidation of joint resources since Molotov slammed the door at Paris and battened it tight with barbs of angry propaganda. Can it dominate the west? Can it even build up a healthy independence of its own?

Assaying the Russian Bloc

The answer is crucial. If the Soviet bloc could win hegemony over all Europe, let no one imagine that it would not do so. Can it create the necessary strength within a foreseeable future? Is the Truman Doctrine, especially its military aspects as applied to Greece and Turkey, the only means of stopping a Red army march, one of these days, to the Channel ports? Is the reason for the Marshall plan not really the bringing of heart and life to western Europe but of rescuing it from Russia's clutches? Or is the Russian task of maintaining its power in the east substantially all that it can tackle? Can it even there succeed?

One grows rather tired of facile answers, even if they are one's own. The outside world, assuredly, made the mistake of underestimating Adolf Hitler; are those to be eternally proved right who urge preventive warfare, who in the present deadlock are urging war at once, while America has bigger and better atom bombs? It is a time for calm analysis of facts, at least what facts we have. Facts, and facts alone, can serve as a corrective of exaggerated fears and bellicose emotions. And the facts, when stripped of plausible propaganda, point toward a weakness in the Soviet sphere, a weakness which affords a chance for intelligent organization of the west.

No sooner had Molotov stepped from his homing airplane than the frantic consolidation of the east began. Czechoslovakia, whose people were smarting under the slave status to which the Moscow Politburo's orders had subjected them, received a sop in the form of a trade treaty. For five years a fourth of Czech industrial output will go to Russia, and the U.S.S.R. will send, in exchange, quantities of fertilizer and fodder, and 200,000 tons of grain. One by one, as rapidly as possible to soften the blow of Russian bossism, other satellite lands have been getting similar agreements. Hungary will receive 300,000 tons of iron ore, 250,000 tons of coal, 12,000 tons of cotton, 60,000 tons of salt, and heavy shipments of manganese and other minerals. She will send to Russia seeds, oil products, cement and, interestingly, fodder, a product which Russia exports to Czechoslovakia under the agreement in that quarter! The Soviet government, so it says, is working on a great ten-year plan for the rehabilitation of eastern Europe's economy.

Low Living Standards Will Continue

It sounds impressive. But, in the performance, it is certain to be very different from the way it looks on paper. For one thing, the Russian side of the bargain, in every instance, is predicated upon success of the current five-year plan, and that plan has been running incredibly behind schedule in most particulars. True, a good grain harvest is due this year, and will be of enormous temporary help. But that does not alter the basic fact that the satellite states in most cases are predominantly agricultural countries, and as they get on their feet they are going to want to export grains, and receive for them machinery and consumers' goods—which Russia cannot possibly supply for decades.

Without that even exchange, the inhabitants both of Russia itself and its neighboring countries are foredoomed to a perpetual low living standard. And the notoriously low standards of daily life in the Balkan nations are even now higher than those in the Soviet Union itself. Russia, to prepare herself for a really integrated eastern economy, needs not only outside credits, but the heavy industrial machines that can best be turned out in the western zones of Germany—her own area being primarily agricultural.

They Need the Marshall Plan

The Russian iron ore earmarked for Hungary will constitute only one-third of that country's normal needs. Interlocking trade agreements among the satellite states will further help, in this case as in others; but the more one analyzes the needs of the group as a whole, the more clearly it becomes unmistakable that Hungary, Poland, Czechoslovakia and Yugoslavia, let alone any others in the bloc, desperately needed the Marshall plan, which is, very simply, the reason they wanted to be in on it until Russia stopped them.

The flimsiness of Soviet pretensions can be seen when one compares official reports, taken from Russian sources solely, issued a short time ago, and the exuberant propaganda now pouring from the Kremlin. Last March, a de-

tailed statement by the council of ministers showed how disastrous was the internal situation. No device of ardent magic can raise that sick body of Russian industry from its bed of nails.

Where Russian Economy Lags

Significantly, the worst failures of industry have been in precisely those branches most urgently needed for accelerated output. The heavy-industry Zaporozhstroy project, a center of Stakhanovite speed-up, was the direst failure of all. Farm machinery production lagged sorely in key centers, such as the Krasnaya Zvezda plant in Kirovgrad, the Rosselmash plant, the Novossibirsk Kombinat, the plant of the October Revolution in Odessa, and many others. In farming, the worst enemy—only tamed within the last few months and still troublesome in certain regions—was the de-collectivization of farms in the wake of retreating German armies. Out of 23,000,000 acres of tillable land in the occupied areas, 11,000,000 acres had to be restored to collective operation by shifts in top administrators and all kinds of tough pressures. Two years after V-E Day, the government's task had not been finished.

But now, since Europe separated into two spheres, the Russian press asserts that all that has been changed with lightninglike suddenness. *Pravda*, which was daily excoriating the producing masses for incompetence and bad morale, is singing a joyous tune. "Relying on its own forces, on the great advantages of the Soviet system," it says, "our people are achieving a high tempo of postwar construction under the demonstrated guidance of the Communist party." The State Planning Commission is out with a report for the second quarter of the current calendar year which completely gives the lie to what was said about the first quarter!

A Half-Century Job Ahead

But the Russian production crisis still continues. Nothing is more urgent than housing. Figures published by Russian agencies themselves only a few weeks ago, and pieced together, show that despite some real progress in the better regions, half a century will be required, even at greatly speeded output, to house the entire population on the most modest scale. But housing is just not being speeded up. The planning commission's report, when studied carefully, reveals that there was less actual construction during the first half of 1947 than in the same period of 1946. There is a timber shortage, and if timber is shipped to other countries, for example Britain, it will go for the sole reason that the timber-cutting machinery expected in return will in the long run increase production.

People of sense and good will, unlike some of the professional Russian baiters, do not adduce such evidence to gloat. Only a better-fed, better-housed, less harried Russian population will probably ever be able to modify the totalitarian character of the regime. But it is important to let readers of Soviet propaganda realize that the picture of a swiftly moving, successful Russian bloc, soon to be capable of dominating the whole continent of Europe by the power of its economic attraction, is a myth.

Another source of Soviet weakness, concerning which we may have less visible proof as time goes on, is the restlessness among peoples attached, perforce, to the so-called eastern bloc. The most striking thing about the whole Molotov behavior at Paris, and the Kremlin's subsequent acts—for example, its reversal of Czechoslovakia's acceptance of the Marshall offer—has been the unparalleled clumsiness revealed to all the world. Where the Truman Doctrine gave Russia countless liberal friends in Europe, the Marshall plan threw the Kremlin into all sorts of precipitate improvisations. The sheer ineptitude of the Russians lost them countless friends among the faithful. Thousands of European Communists, by no means invariably thinking as a monolithic mass, wanted to come in on the Marshall plan, or at least to give it a trial. In Italy, the Communist leader Togliatti felt compelled to embrace the plan, though with some caution. Gottwald, the Communist prime minister at Prague, backed it openly, until the heavy hand of Moscow closed his lips.

Weaknesses in the West

On the other hand, the west itself has obvious weaknesses, some of which offer first-rate openings for the Russians' onslaughts. The west has no potent ideological propaganda missions inside the nations of the east, while Communist voices in the west are loud, very numerous and often convincing to the suffering masses. It was not without interest that at the Paris conference which led to the break, Bevin, the bluntest and most forthright of diplomats, tried to hold the talks behind a pledge of secrecy, while Tass, the Soviet agency, for purposes that were all too obvious, broke the agreement and let the story of the discussions leak out. The result, had it not been for the later swift action of Bevin and Bidault, would have been more of the confusion on which Russian policy fattens.

But most of all does the west suffer from indecision and contradictions at Washington. No one outside Europe could possibly comprehend the heaviness of the blow struck at British and Continental hopes when Washington announced that no special session of Congress would be held to rush the Marshall plan. This, when in response to American counsels of haste in getting down to work on this side, more was done in a few days, concretely and in an international spirit, to get the plan under way than had at first seemed possible in months!

American Influence

Few European editors dared write what they felt in their hearts after that incredible letdown. But off the record, many were voluble. They, even more than Americans, are worried about the jealousies in western Europe; the intransigence of France toward increased German steel output, without which no plan can succeed; the danger of putting prowar German capitalists back in control of the Ruhr through American fear of socialization; the timidity of some countries supporting the plan, but still afraid to sacrifice their own cherished programs for the good of the whole. But these things were being ironed out—and if Europe had to go through another bleak and uncertain winter, who in his right mind could say what ideologies would have taken possession of the minds of the western peoples by another spring?

It happened that just as the news of Washington's de-

laying tactics broke, I had the chance to interview several members of Parliament, a cabinet minister of the ablest sort, and several experienced observers just back from different parts of Europe. Each one was struggling to be fair and balanced, but each one felt the sense of crisis. In varying words, they all said virtually the same thing: *Let America make no proffers of help unless she really means them.* Behind this feeling is no discernible greed. In fact, the one thing the British, at any rate, are set on, is to do everything in their power, on their own, to make the Marshall offer work. But Americans hardly seem aware of their tremendous role, for good or ill, in all of Europe. The least intonation, anywhere in the United States, whether of reassurance or of criticism, resounds on this side of the Atlantic in stentorian tones.

For Americans, it is no time for vacillation, evasions or even for the justifiable fault-finding which many Europeans deserve. It is a time for a clear-cut, straightforward policy for the sake of Europe, America and the world—but fast.

Where Did Oslo Come Out?

By Robert Root

THE BIG LESSON of the Oslo World Conference of Christian Youth was that world-wide ecumenical fellowship does not just happen. It is fashioned, laboriously. If nothing else had been accomplished, merely getting that realistic view across to the thousand-odd young people and leaders who came to the Norwegian capital from seventy nations would have made the conference worth while.

There was tension at Olso—political, racial, theological. At the start it was feared that political strain might be caused by the acceptance of 16 German youth, the first to attend a postwar youth conference outside Germany. But the Germans found a sincere welcome and expressed gratitude for it. Little things showed how well they were accepted—for example, the case of the Dutch girl who had resolved to treat them with indifference but discovered that her conscience was troubled, so that when she found a German among those at her breakfast table she greeted him in his own tongue! But the greatest political tension was probably that between the East and West. There were scores of delegates from Asia. In contrast to their attitude at the Amsterdam conference eight years ago, they presented a non-servile self-confidence. They spoke up about their grievances.

Religious Tension

Religious tension was generated over attempts to define the conference theme, "Jesus Christ is Lord." Those who equated Jesus with God and those whose view of him was called "practically humanistic" found themselves separated by a wide gulf. One key Norwegian asserted adamantly that he saw no reason to try to build a bridge between those who took a "Christian" view of Jesus and those—including some Americans who had *thought* they were Christians—who did not. But the theological tension did not show its presence so much among delegates from the Continent as among those from mission fields who had been instructed by conservative missionaries. I remember the troubled way in which one little black girl from Africa expressed her shock at the disbelief of some delegates in the faith which had been given to her.

If there is American disappointment at what the Olso conference accomplished, that disappointment should be tempered by the recognition that it was not set up on the familiar American church youth pattern. For reasons that were doubtless inevitable, the preparatory planning was done almost entirely by those who, unlike the delegates, were over thirty years of age. The "conference committee" which made the major decisions during the sessions was also predominantly of this upper-age group. These mature leaders decided there should be no resolutions and debate on the floor. American youth discovered that they were in the wrong milieu for their budding proficiency with Roberts' Rules. Perhaps their keenest disappointment came when the plenary session was at last thrown open on the final day and there was no give-and-take of argument, but only a chance for many of the delegates to make brief speeches to get something off their chests. No applecarts were allowed to be exposed to danger at Oslo.

Signs of Good Will

The will to good will among the delegates was underlined by the three points which they picked out to punctuate with applause during the opening address by W. A. Visser 't Hooft, general secretary of the World Council of Churches. When Dr. 't Hooft declared that, while the Moscow patriarchate was not ready this year to send a delegation, "we must continue to seek ways and means which will enable us to enter into fraternal relationships with the young Christians in Russia," they applauded. When he said that, though the Far Eastern Commission—not the U. S. military—refused the Japanese delegation permission to come, Japanese youth were nevertheless considered "part of our ecumenical family," they applauded again. And when, in reference to the war between Indonesia and his native Holland, he declared that he felt deeply "the burden of guilt resting on my own country for the developments leading up to the terrible events taking place at the very time when we meet together," the applause was loudest of all.

'The Force of Sin' Recognized

The major speakers were not so much inspirational orators prepared to throw out an American-style "challenge" as preachers of solid, biblical stuff. Martin Niemöller, for example, declared that human optimism

about man's nature, hopes and abilities ignores the fact that mankind is a community of rebellious sinners, but that Jesus Christ is "Lord of the future, our only hope and the only hope for the world." At the closing service, Chairman Alex Johnson of Oslo said, "We have been given a creative disillusionment about ourselves and our churches, and we have discovered with our entire generation the terrible force of sin." There were similar emphases in the addresses by Reinhold Niebuhr and others.

United Communion Services

Worship services included the Eastern Orthodox liturgy, conducted by Bishop Panteleimon of Edhessa, and one written by a Japanese delegate unable to come to the conference. Only a handful of delegates remained behind as the young people filed to the altar for united communion on Sunday morning when the Norwegian Lutherans celebrated high mass in Oslo cathedral. Although Anglican Bishop Stephen Neill was the preacher at this service, members of the Church of England did not take communion. There was regret at this, but it was explained that the Anglican abstention did not come because of a specific ruling unfavorable to this particular conference, but because Lambeth does not recognize the claim of the Norwegian Church to be in the apostolic succession. Anglicans from outside Britain did participate.

The showpieces of the conference were the parade of delegates, grouped by continents, many in their national costumes, through the center of Oslo, and the rally in Bislet stadium which followed. Around 15,000 persons lined the entire route of the march, and another 28,000 jammed the stadium. Although it was a cool evening, the press at the stadium was so great that I counted six persons carried out in a faint. Many remarked about the friendliness of the Norwegians and the way scores of them displayed their interest by crowding the street around conference headquarters every day. The Olso papers carried several daily stories and pictures about the meetings. Was this merely the curiosity of a nation isolated from the world during the war years? Some asked what it all might mean to the future of religious life in Norway.

Ideas from the Groups

The delegates were best able to participate and exchange ideas when the conference broke down into groups of manageable size for daily Bible study and discussion. Some were disappointed that these were not as lively and conclusive as they wished, but in view of the varied backgrounds, the tensions and even the different meanings attached to words, it was remarkable that the delegates could talk together harmoniously and accomplish anything at all in ten days. From the groups, reports developed. A few sample quotations will give the flavor of the thought developed in these group meetings.

One group said that "freedom in the economic order must be understood as implying social justice and economic security for all." While a few in the group on the most popular subject, "Secular Environment," felt that Christians should not be political, more approved use of "all reasonable individual and corporate political channels" to change society. The group on world order called for work toward the reconciliation of nations and for cooperation with the United Nations. Another group decided that "political measures such as Zionism" cannot solve the Jewish problem, but that "we must help the Jews to live as fellow citizens in our various communities." These conclusions were all simply reported to the conference; they were not submitted for debate or approval.

War broke out in Indonesia as the conference began, and many felt that one of the most inspiring things about the meeting was the way the Dutch and Indonesian delegates got together. After long and anguished discussion and prayer, they issued a joint statement in which the Dutch confessed "with distress" the shortcomings of Dutch Christians which had contributed to the Indonesian "disaster." The Indonesians asked an immediate end of hostilities, while the Dutch urged seizure of every opportunity to end the war. Both groups expressed a desire to continue to meet as Christians "to help clear the road toward cooperation between the two peoples on a basis of liberty and equal rights." There were several other reconciliatory meetings which sometimes resulted in declarations of repentance, notably those betwen the Indians and the British, the French and the Czechs, and between the Germans and representatives of nations once occupied by the nazis. If some felt that smoking the peace pipe was getting to be almost an Oslo fad, it was nevertheless a heartening exhibition for the year 1947.

Looking to the Future

The principal accomplishments at Olso were probably in this abstract realm. What the conference actually accomplished in the field of organization will depend upon what happens in the coming months. From the four sponsoring bodies—the World's Alliance of Y.M.C.A.'s, the World Y.W.C.A., the World's Student Christian Federation and the World Council of Churches—came a proposal for a world Christian youth commission. Still to be finally shaped, this commission would be world-wide, with half its membership under thirty years of age. It would follow up Oslo and develop cooperation among the big ecumenical youth groups.

But from the rank-and-file came another proposal that has in it the possibility of important developments of a less directed sort. American youth, particularly, pushed for a world Christian youth "movement," but this did not get wide support. However, after some of the Americans, along with representatives of Korea, Lebanon, Sweden and Indonesia, stayed in Olso on "excursion day" to refurbish this idea as a world Christian youth "fellowship or assembly," the proposal won virtually unanimous approval at a large special gathering. The basic idea of such a fellowship would be to provide a world organization of church youth and an undergirding for the youth department of the World Council of Churches. The thorniest unsolved problem was that of the relationship such a fellowship would hold to the other big ecumenical youth agencies already in the field. But for two reasons this was one of the most significant events at Olso: (1) church youth themselves tried to fashion ecumenical machinery which they themselves would try to operate, and (2) a large body of the "elite" of Christian youth gathered from all over the world was confronted with a concern for the development of the youth work of the World Council.

BOOKS

Loaves and Fishes and the Word

How the Church Grows. *By Roy A. Burkhart. Harper & Brothers, $2.00.*

THE OBVIOUS purpose of this volume is to demonstrate the advantages of a united Protestantism. The First Community Church of Columbus, Ohio, is offered as evidence of these advantages. Here is a church with an enrollment of 3,500 members and a paid staff of over forty full-time and part-time workers. These latter are rendering a service of which small competing churches are incapable. Among other things, they furnish expert advice on marriage, domestic relations, juvenile, labor-management, mental and nervous maladjustments, a recreational program for all ages, vocational guidance. They maintain an unemployment bureau and schools of religious education, music and dramatics.

Numerous churches that are not operating on the lines suggested by this volume enjoy a healthy prosperity. Naturally, these will be disinclined to believe that these manifold activities are essential to a church's health and growth. Fundamentalists, primarily concerned with the individual's postmortem fate and attaching scant significance to the conditions under which men live for a brief span on earth, will be equally unimpressed by the services rendered by this flourishing church. Liberals, on the other hand, will fail to find in the thirty-six pages devoted to the subject any new note in preaching of convincing appeal to those versed in modern science and scholarship.

Consolidation, specialization and humanitarianism are phenomena peculiar to this modern age. That the church has aligned itself with these trends is evidenced in its ecumenical movement, specialized activities and social gospel. It can be reasonably anticipated, however, that the church will be unable to compete with government social agencies as these spread and acquire greater efficiency. Nor will it need to compete. Ministers of small churches are already turning to these agencies for the expert aid they themselves are neither qualified nor equipped to give.

More to the point is the question as to whether these trends are capable of producing a better world order. Thus far the concentration of power in the hands of the few, made possible by consolidation, is disconcerting, whereas the latest result of specialization is the atomic bomb. Social services are also perforated with obvious weaknesses and dangers, arousing misgivings that the most hopeful possibilities fail to down.

In this connection Jesus' temptations are highly suggestive. Turn these stones into bread, urged the tempter, and provide men with an abundance of the good things of earth. Complement plenty with entertainment. Play the magician by casting yourself from the pinnacle of the temple and performing similar wonders. Then assume world rulership and furnish men with wise and just laws for their government. Abundance, amusements and good government, argued the tempter, will solve the problem of the world's ills. Jesus knew his Garden of Eden story too well to be deceived—a perfect environment forfeited by man's inability to control his inner urges. Obviously, the solution of life's evils lies not in providing men with perfect living conditions, but in the cultivation of an inner spirit capable of creating and maintaining perfect living conditions.

Equally significant was Jesus' attitude toward men's bodily ills. We read that early in the morning, after a busy night of healing, Jesus arose and went to a solitary place to pray. His compassion was causing him uneasiness. When his disciples found him and informed him that many were waiting his healing touch, Jesus replied: "Let us go into the next towns, that I may preach there also: for therefore came I forth (Mark 1:38)." Doubtless this was why Jesus frequently imposed silence on those he healed; compassion threatened his preaching ministry. Knowledge of the manifold implications of the abundant life Jesus sought to impart to men by means of teaching and preaching. Can the church improve on its Master's technique for extending the Kingdom of God on earth?

There is no denying the weaknesses and waste of a divided Protestantism, and Dr. Burkhart makes a strong case for the community church, which Protestant leaders will be wise to take under advisement. William E. Hammond.

Books in Brief

Forced Labor in Soviet Russia. *By David J. Dallin and Boris I. Nicolaevsky. Yale University Press, $3.75.* The use of forced labor is an old Russian custom. The policy of using it in Soviet Russia began promptly, though rather mildly, in January 1918, with an order regarding work details of prisoners to perform "tasks no more strenuous than those of unskilled workers." It went on from there, as the number of political prisoners and suspects increased, to become a twentieth century "return to slave labor as a government institution" with none of the legal safeguards which mitigated the practice of chattel slavery in the past. Soviet slaves have escaped to tell their stories, eyewitnesses have reported, books have been written. In the present volume, two Russians sum up practically all that is known with certainty—and it is plenty. Dallin had been an underground revolutionary and for two years a prisoner in tsarist days. He was a member of the Moscow soviet after the revolution until 1922, when he could no longer stomach it and escaped to western Europe and ultimately to America. The conclusion: "The terrible truth is that out of Russia's rich historical past the Soviet leadership, after prolonged vacillations and against opposition from within, has chosen to revive the harshest, most cruel and barbaric features, enhancing them greatly, while crushing under its heel the growths of freedom and humanism which had slowly appeared beneath the surface during the course of the past century and which are equally a part—the noblest, proudest part—of the legacy of Russia."

Seal Impressions of Nuzi. *By Edith Porada. American Schools of Oriental Research, New Haven, $3.50.* The title page of this volume describes it as "The Annual of the American Schools of Oriental Research, Vol. XXIV, edited by Millar Burrows and E. A. Speiser." Conscientious bibliographers and prospective purchasers should govern themselves accordingly. The entire contents, however, consist of the monograph on the Nuzi seals and the "Mitannian" culture which they represent, illustrated by photographs and drawings of the impressions of about a thousand of the seals. Nuzi was a city in the northern Mesopotamian region. The period was the fifteenth century B.C. The population of the town as of that date is described as "predominantly Hurrian." These terms may be unfamiliar to many otherwise intelligent readers, but the specialists in this field recognize the importance of the area and period in relation to the

history of the ancient Near East. There has been previous publication of some materials excavated from this district. The ramifications of the "Mitannian" heritage are suggested by the statement that "the wide distribution of its products carried its motives and techniques far beyond the shores of the Asiatic continent and influenced Cretan and Mycenaean gem-cutters, besides giving impulse to glyptic activity in Cyprus."

ART IN OUR COMMUNITY. *By Bernice S. Moore. Caxton Printers, Caldwell, Idaho, $3.50.* Primarily this is a book about Seattle and the development and expression of that enterprising community's civic conscience in the field of beauty. Seattle may view with pride the substantial achievements already attained and, considering them only as beginnings, may profitably go on from there. In a wider sense, the book may be taken as a case study of one city which may serve for the inspiration and guidance, and in some respects for the warning, of other cities. As a warning there is, for example, the lost opportunity of the 1911 Brogue plan for city planning. There may have been good reasons for the failure of that plan to materialize, but it vividly suggests to other municipalities which hope to grow great the advisability of planning for the future while they are still young and small. The contents of the book include sections on city planning and zoning, architecture, industrial design, the Washington State Museum, the Seattle Art Museum, the folk arts of various national groups represented in Seattle, and the sculpture and painting of local artists. The volume is a worthy and stimulating exposition of the growth and expression of the spirit of art in an American city which has experienced a great and rapid material development. Business and beauty *can* go hand in hand.

LET US RETURN UNTO THE LORD. *By Walter A. Maier. Concordia Pub. House, $2.00.* It may be that Dr. Maier has, on the "Lutheran Hour," a larger weekly audience than any other preacher has now or has ever had since preaching began. His sermons are carried over a large network in the United States and by stations in thirty or forty other countries. This volume contains his messages for the four months ending with January 1946. Preaching must have positive qualities to attract so many listeners and to continue to hold them for so many years as this series has been going. These sermons present Christianity in vigorous, uncompromising, conservative terms, with a clear and positive answer to every question—a dogmatic answer, if you want to call it that. There are no loose ends or unsolved problems and no half lights of intellectual doubt or moral uncertainty. There is emotional warmth, but no ranting. In his relatively private life between broadcasts Dr. Maier is a professor in Concordia Theological Seminary, St. Louis. W. E. G.

CORRESPONDENCE

Two-Way Street

SIR: Edward McN. Burns in his article, "Shall We Act Without Russia?" asserts that Russia is "obsessed by fear" of our country, and that we ought to make efforts to reduce this fear. Let's assume that the author is correct when he speaks about Russian fears. But I am amused and amazed that the good man does not even mention the fact that Russia's actions have also filled the West with fear, and that Russia also has a responsibility to allay such fears. Is not removing fear a two-way street?

Immanuel Lutheran Church, ALLEN H. FEDDER.
Des Plaines, Ill.

Not 'Socialist Imperialism'

SIR: Your editorial of July 9 entitled "New British Empire to Rise in Africa" merits praise for its watchfulness over native rights, but requires sharp contradiction in basic facts, which you have obviously misunderstood. Instead of calling the colonial plan "socialist imperialism," I would call it the most hopeful and revolutionary plan ever launched by a former imperial power.

I read your editorial soon after spending an hour and a half in the House of Commons discussing the plan with its chief originator, Arthur Creech Jones, the colonial secretary. Do you know his record, the labor he has performed for the freedom of native populations? Once in a while a miracle happens, and a great reformer is put into a post where he can tackle, at first hand, the issues he has dealt with as a gadfly to the imperialists. Is it conceivable that such a man could turn around at once and go against a lifetime record? If so, Roger Baldwin would suppress civil liberties and John Dewey oppose the education of children.

But I also talked over the details of the program with several members of Parliament long dedicated to the anti-imperialist struggle, and spent another long period with Sir William McLean, head of the colonial office's information department, and his able aides. With such people one can speak with perfect frankness. I made careful notes, and have since plowed through piles of reports and studies, including some which are not available for general publication. All I can say is, but fervently, that if the many obstacles can be overcome, this program will open up a wholesome new life for thousands of hitherto thwarted and exploited colored natives.

You ask in what way the new program will be different from that of the old East India Company. Well, in every way imaginable. Business firms seeking support of their exploitation by governmental force will be bitterly disappointed; in fact, many of them, along with prejudiced local white colonists, are emitting loud cries of pain at the new order. The only reason private companies come into the new plan at all is because they have technical experience plus equipment unobtainable otherwise at present. Government ownership and operation is to be the method wherever possible, without profit, and private operation is eventually to be superseded almost everywhere.

You assert that the products, such as oils from peanuts, etc., are intended only to help Britain. It is true that the United Kingdom has a fat shortage amounting annually to the equivalent of 1,500,000 tons of groundnuts. Its present diet is sadly deficient in fats, and it cannot afford the dollars to buy what it needs in "hard currency" countries. But there is a world shortage also, and it is a fact that, at every stage, the new plan has been geared into the world need, and with full consultation with the Food and Agriculture Organization of the United Nations.

Even more significantly, the plan has been devised very largely to raise and vary the living standards of the natives—not only of native workers to be employed on the various projects, but of the native peoples in general. A point worthy of emphasis is the utilization of land, in most cases, that is unclaimed either by whites or natives, but is uninhabited wilderness, lacking in water and infested with insect pests. A research program, with medical leadership, has worked out means of exterminating the deadly tsetse fly, bringing in pure water and building model housing communities. No one could be more sincerely concerned about native health, education and economic security than the men who are directing this plan.

But the problems are innumerable and complicated. In some of the mining developments, operations must proceed where the minerals are found. Jones pointed out how much more difficult it is to do things when you insist on full rights and well-being for the

natives. He showed how simple it would be to set up works, call for labor volunteers, and find that thousands of young men have migrated to the better jobs, building up a labor community of men without families, and leaving behind them villages bereft of menfolk. "That," he said emphatically, "must be prevented at all costs; you create bad moral conditions both in the old communities and the new. But it means that we shall have to proceed more slowly."

Creech Jones and his colleagues have a deep faith in education. The new universities being created for natives in the West Indies and East Africa are, in their view, only a slight beginning. But, as the colonial secretary told me, rather wistfully, "You have to have teachers to teach those who are in turn to become teachers and administrators." Britain, in the new plan, explicitly and sincerely is trying to open up all the posts for natives that they can be trained to fill. The major problem is how to find trained British technicians who will become teachers and leaders in the new spirit of cooperation. Many of those best equipped with skill and experience are not yet sympathetic with the present colonial policy.

The danger in such editorial comments as yours is that other papers, less thoughtful and fair-minded, may take them up and use them to spread that poisonous form of anti-British propaganda that refuses to acknowledge the revolutionary new attitudes that genuinely exist. Much of the current fault-finding with the British reminds me of a man who has long leaned against a bitter wind, so that, when it suddenly stops and begins to blow in the opposite direction, he falls on his face. Pick yourselves up, my fellow Americans, and take a careful look. If you disapprove, don't hesitate to say so; but be sure you know whereof you speak.

Brussels, Belgium. DEVERE ALLEN.

Poll Tax Aids Good Citizenship

SIR: George H. Bender, a member of Congress from Cleveland, Ohio, has an article in The Christian Century on "The Poll Tax Disgrace." In my opinion the poll tax is a support of farseeing, responsible government. It has been such in every state in which it has been used, and for all persons, white and Negro, who have conscientiously paid it and used it. Mr. Bender's ugly word "disgrace" carries a gross misconception.

He writes three sentences which the facts contradict: "The most important moral issue before Congress today is the restoration of democratic rights to 10,000,000 disfranchised American citizens. In seven states—Alabama, Arkansas, Mississippi, South Carolina, Tennessee, Texas and Virginia—the great majority of the citizens have no voice in the government. Seven million white and 3,000,000 Negro citizens are denied their political rights in these states by the imposition of the poll tax."

The absurdity of these statements glaringly appears in the fact that every citizen in these states, Negro and white, is invited and expected to pay the poll tax without embarrassment or objection from anyone. Payment cannot be refused by the tax collector when it is offered by any white or Negro citizen of voting age and a poll tax receipt must be issued. The poll tax receipt is a passport to the ballot box and cannot be refused in an election. To omit those facts leads to misrepresentation, and they are omitted, while the charges "disfranchised" and "political rights denied" and "restoration" are published.

If 7,000,000 white and 3,000,000 Negro citizens do not vote it is because they do not care to vote and not because they are prohibited by a poll tax. Someone pipes up, "They are not able to pay the fee." Nonsense! They are not paupers. They have money. They have employment. They buy whatever else they want, including tobacco, cigarets, snuff, liquor and movie tickets. They have no interest in voting; and there is a good reason. There is no party competition in the south as in the north. The states are solidly Democratic and so are these white non-voters, and they will stay that way as long as Democratic and Republican are the names of the two major parties. Why should they add to this solidarity? If the Negroes voted they would increase the Democratic solidarity or make the small Republican party in the south the more overwhelmingly Negro. Neither is desired.

Mr. Bender says the anti-poll tax bill is based upon a moral issue. I see none, although as a Methodist preacher for sixty years and a bishop for nearly thirty moral issues have been my field. It is my opinion that the bill would never have seen daylight had only a moral issue been involved. The bill is out-and-out political. The purpose is plainly to win the votes of Negro citizens now in northern cities and states by conferring what they call a favor upon the Negroes in the south. Every well informed white and Negro knows that. The leaders of both parties in the north support the bill because each wants to carry New York, Chicago, Pittsburgh and Detroit and their states.

The anti-poll tax bill is an indignity to many fine people. It is a meddling bill. It seeks to interfere with the historic rights and customs of seven fine American states. It reflects upon the intelligence, the moral sensibilities, the social consciousness and the political honesty of their best, most substantial and most responsible citizens. It seeks to reduce the electorate to the level of the indifferent and the incompetent. It is a low road to political power. On the other hand the state poll tax is highly honorable, patriotic, revenue bearing, ballot protecting and educative. It is in no way discriminatory, nor prohibitive, among the citizens or races. It creates in them the sense of citizenship responsibility. It lifts the level of citizenship relations. Nothing would raise the Negroes of the south faster in the estimation of their white fellow citizens and in their own esteem than the annual payment of their poll taxes.

The poll tax has great virtue for any state and people in citizenship building. Politics may destroy it, but sound, far-visioned governmental philosophy applauds it.

Dallas, Tex. JOHN M. MOORE,
Bishop, Methodist Church.

Standing Armies Mean Bankruptcy

SIR: When a man becomes financially involved he is apt to be careless in his expenditures. With his bank account overdrawn by $258,000,000,000 Uncle Sam would appear to be in that class. Before adjournment, Congress appropriated $1,600,000,000 in addition to the many billions already expended for European relief, at a time when taxes and the cost of living are steadily increasing. This is a critical situation which is giving millions of our citizens serious concern. In order to estimate correctly the magnitude of these charitable donations, it may be well to state that America's greatest railroad, the Santa Fe system, which extends from Chicago to the Pacific coast, with all of its stations, office buildings, shops, roadways, rolling stock of all kinds and other equipment, has a total valuation of less than $1,400,000,000 dollars. If the standing armies of 15,000,000 men in the countries we have been helping would discard their uniforms for overalls those countries would need no more outside help than did the men who made America what it is today.

Wichita, Kan. HENRY WARE ALLEN.

Bronx, Not Manhattan

SIR: In your issue for August 6, J. Henry Carpenter reports that "George W. Forrell, pastor of St. Peter's Evangelical Lutheran Church here" is joining the faculty of a college in St. Peter, Minnesota. That word "here" may be misleading. Dr. Forrell has been the minister of St. Peter's Church in the Bronx; Dr. Russell F. Auman continues at St. Peter's Lutheran Church in Manhattan.

New York, N. Y. HENRY GODELMAN.

No 95 Per Cent?

SIR: In his letter in your issue of July 30 Warren P. Grant says that he claims to be "95 per cent pacifist, but 100 per cent I just cannot be, and it does not jar my conscience to believe in U.M.T." His statement brings to mind the story of the man who said he was a vegetarian between meals. On the question of pacifism there can be no quibbling and no moral shuffling. One is either 100 per cent pacifist or one is not a pacifist at all.

Malvern, Pa. REBECCA WINSOR EVANS.

[Then, with the exception of a hardly discoverable number of persons now living, there are no pacifists at all.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Indian Partition Proceeds Apace

Commissions on Division of Assets, etc., Expected to Complete Task in an Atmosphere of Good Will

TIRUVALLA, INDIA, Aug. 4.—Steps toward the partition of India as agreed upon by the British government, the Indian National Congress and the Moslem League are proceeding at terrific speed. Commissions for settling the boundaries between the Dominion of India and Pakistan and for dividing assets and liabilities and army and civilian personnel between the two areas are hard at work. They expect to complete their difficult task in about three months. When British overlordship ends Aug. 15, the psychological difficulties in the way of arriving at a satisfactory conclusion will be removed, and it is hoped that from that date the two independent dominions will be able to finish off details in an atmosphere of good will. Both have pledged themselves to accept whatever decisions the boundary commissions may make, and to observe a "stand still" agreement from Aug. 15 until the decisions have been made and treaties drawn up on subjects of mutual interest.

* * *

How the Area Is Divided

The territories to be included in western Pakistan, the Moslem-dominated area, are Sind, Baluchistan, North West Frontier Province and part of the Punjab; and in the eastern part, east Bengal and the district of Syhlet in Assam Province. The Dominion of India will consist of eastern Punjab, the United Provinces, west Bengal, Bihar, Orissa, Bombay, the Central Provinces and Madras. Fifty-six per cent of the total Moslem population and six per cent of the Hindu population will be included in Pakistan.

* * *

Princely States Change Their Attitudes

The problem of the part which the Indian states will play in the future of the country, a matter of considerable apprehension until two weeks ago, shows every prospect of being settled satisfactorily. The majority of the 560 states have been under local autocratic rule for 150 years, with the British exercising a form of control which hardly operated in favor of the introduction of democracy. Some of the states interpreted the release by the British crown of all obligations, as provided for in the Independence bill, as giving them complete freedom to remain in isolation or even to establish relations with foreign powers if they wished to do so. However, they were plainly told by Mountbatten, Nehru, Patel and other leaders that such course of action would only break up the economic unity of the subcontinent and that they themselves would be the first to suffer. As a result, the attitude of some of the more important states has changed. Last week Travancore announced the decision of its maharajah to join the Dominion of India. It is expected that others will follow suit. A factor in the change in attitude is the increasing agitation among the people of the princely states for more democratic forms of government and for alliance with whichever of the two dominions the people favor.

* * *

Dominion of India's Constitution Being Quickly Framed

The constituent assembly for the Dominion of India, meeting in Delhi, expects to require two or three more months to complete its task. However, it has already made certain important decisions. The new government will be republican in form. Territories subject to its jurisdiction will be the eight provinces named above, plus such Indian states as wish to come into the federation. Head of the government will be a president *(rashtrapati)* elected by both houses of parliament and the elected members of the provincial legislatures. Legislative power will be vested in parliament, which will consist of a council of state and a house of the people. A council of ministers, headed by a prime minister, will aid and advise the president in the exercise of his functions. A flag with red, green and white bars, with the wheel of Asoka in the center, has been adopted.

* * *

What About Minorities In Pakistan?

The constituent assembly for Pakistan will begin its work at Karachi the middle of this month. Although Mr. Jinnah, designated as governor general of the dominion, has often stated that Pakistan will be a democratic Islamic state in which rights of minorities will be respected, we will know the actual shape of the constitution only after the assembly has framed it. It is to be hoped that Pakistan's leaders, who have been influenced by modern education, will not give place in the constitution to the narrow Islamic conception of the state by which Moslems alone have full rights of citizenship and non-Moslems live only by sufferance. It may be given to Pakistan to give a lead to other oriental Islamic states in the matter of establishing real democratic governments without the civil and religious discrimination which they now practice. The partition council, which consists of representatives of both future dominions, has issued a joint statement reiterating the assurances previously given by the Indian National Congress and the Moslem League that after the transfer of power minorities shall receive fair and equitable treatment.

* * *

Gandhi on Foreign Missionaries

In reply to a question put to him Aug. 1, Mohandas Gandhi said that foreign missionaries will not be asked to quit India, and that Indian Christians will be free to occupy high official positions in the new Dominion of India. Asked if non-Christians would be free to embrace Christianity if they wished, Gandhi said that on this matter he would be guided by the laws to be framed by the constituent assembly. "Christ came into the world to spread the gospel of love and peace," he added. "But what his followers have brought about is tyranny and misery."

P. OOMMAN PHILIP.

Urges Spiritual Aid for Europe

On Return from State-Sponsored Tour, Bishop Corson Recommends that Mission Funds Be Utilized

PHILADELPHIA, Aug. 4.—"The great need of Europe is spiritual revival," declared Fred Pierce Corson, bishop of the Philadelphia Methodist area, on his return last week from serving as chairman of the interfaith group of 14 representative clergymen who were sent on a 5-week European observation tour by the secretary of war. "Europe is still in the grip of the philosophy of might," said Bishop Corson. "Its immediate concern is for economic security, yet without spiritual incentive for recovery there is little hope for the future. For more than a decade it has been impossible to educate men for the ministry in Europe, so that church leadership is greatly depleted. In the occupied countries of Germany and Austria we heard appeals for American ministers to give some time to church work in those countries. The need for leadership in the new German youth movement is very great."

* * *

Asks for Spiritual Expansion Abroad

Bishop Corson recommended that missionary funds be made available for the spiritual expansion of the church in Germany and Austria. "Relief is very important," he said, "and the Germans and Austrians greatly appreciate it. But they are asking for help in expanding the spiritual work of the church now." He urged that we send more relief directly to Protestant pastors in Germany and Austria for distribution to their people. This plan would aid them greatly, he said, in strengthening the spiritual prestige of Protestantism in those countries. "The coming winter will be a critical one in the future of Europe," he declared. "The assault on Christian morality made by the Hitler regime is still a serious problem in Germany, affecting the moral life and standards of our troops. We found the commanding officers very sympathetic to suggestions which would improve the social and moral life of our troops. The chaplains are a devoted group, working diligently for the moral and spiritual upbuilding of the boys."

* * *

Friends Open Center At Frankfurt

Over the doorway of the recently opened neighborhood center of the American Friends Service Committee at Frankfurt, Germany, are these words: "This is your neighborhood home: use it, enjoy it, give it your best." The center includes a carpenter shop, sewing room, kitchen, library and a large auditorium. It is a friendly meeting place with facilities for the Germans to help themselves. The Quaker representative there is Elmore McKee, formerly rector of St. George's Episcopal Church, New York. For the first time since 1944 the Quakers are sponsoring abroad

seven summer international service seminars in the interest of world peace. Fifty young people from the United States are scheduled to attend the seminars. The first group to sail included a Negro and a Japanese American.

* * *

Kirkridge Matches Its Views with Visions

"Kirkridge" is a secluded mountain center for religious retreat and study, located high above the Blue valley between Bangor and Stroudsburg, Pa. It is led by John Oliver Nelson of the Federal Council of Churches and managed by Joseph Platt, formerly of Pendle Hill and China. Increasing numbers of seminarians and younger ministers are living under its daily discipline and participating in its ten-day work retreats. Rising time is at six, followed by morning prayers and four hours of group manual labor. Hour-and-a-half discussions precede dinner and supper. After the evening hour of singing and prayers, group silence lasts until after breakfast. Kirkridge's scenic vistas are matched by its moral and spiritual visions.

* * *

Moderator Seeks Better Session Meetings

Wilbur LaRoe, Jr., moderator of the Presbyterian Church, U.S.A., warns in *Monday Morning*, magazine for Presbyterian pastors, that the average session meeting is dull and bogged down in routine. He calls for the 55,000 Presbyterian elders to inform themselves on what the church is doing and to make their meetings inspiring. "The greatest weakness of our church today," he states, "is the ignorance of the average church member as to what the church is doing in America and across the world." Dr. LaRoe also warns that "there is no excuse for ignoring the liquor issue, as we are now ignoring it. Nor can we tolerate cocktail parties by church officers and by church members."

* * *

And So Forth

Dale H. Learn of East Stroudsburg, Pa., whom the Prohibition party at its national convention in Winona Lake, Ind., nominated as its candidate for vice-president, is an active Methodist layman.

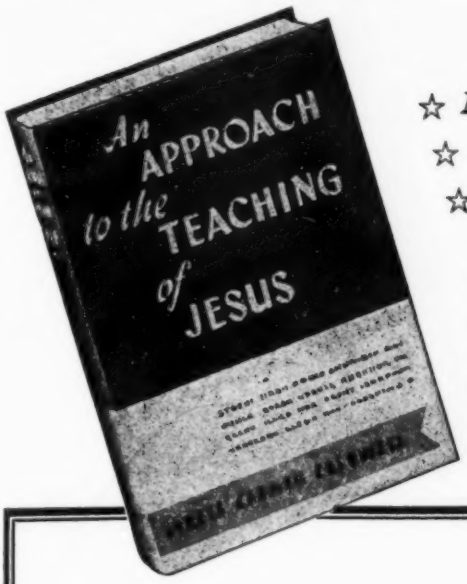
Allan M. Frew, pastor at Ardmore and chairman of the Philadelphia presbytery's restoration fund, is on a survey visit to seven European countries.

Two British-born Philadelphia ministers —Howard Moody Morgan of Chestnut Street Presbyterian and Albert S. Morris of Mary A. Simpson Methodist—returned home by plane for visits this summer.

W. Wendell Cleland, who resigned as director of the division of extension of the American University at Cairo to be chief of the research division of the state department's office of Near Eastern and African affairs, has been awarded the Order of the Nile by Farouk I for his many years of service to Egypt.

Two members of the staff of the Presbyterian, U.S.A., Board of Christian Education have left to join theological seminary faculties. Maynard L. Cassady goes to Crozer Seminary, Chester, Pa., as professor of practical theology and director of field work; Willis C. Lamott will become professor of missions at San Francisco Seminary, San Anselmo, Calif.

CHARLES DANIEL BRODHEAD.



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Britain Is Facing Its Crisis Grimly

Signs Indicate an Approaching Period of Action—Congregationalists Plan International Office

LONDON, Aug. 5.—As this country prepares to listen to Mr. Attlee on the radio next Sunday, all the signs which precede a period of action are present. One popular newspaper carries the headline: "Into Battle," and goes so far as to speak of "Britain's last chance." All this can be interpreted as evidence that the government is expected to enlist all of us to give far more than we have ever given before. However, on every side a protest is arising against the popular delusion that Britain's last chance is being taken. The situation is indeed serious—"grim," to use the hideous word of the moment. Perhaps there are some who regret now their readiness last winter to waste their best ammunition on bread rationing.

* * *

The Cry Still—Increase Production!

Even those who condemn the government for delay in dealing with the financial crisis seem to agree that along many lines it is busy at the one supreme task—that of increasing production. So far, leaders are not trusting to any one method of accomplishing their purpose, but are dealing at once with coal, imports and taxation. They are ready to explore any likely way to lessen the gulf between our essential imports and our available exports. *Punch* goes straight to the heart of the government's need, as it has so often done before, when it presents a cartoon showing Shinwell and Attlee in Oriental dress looking at a huge boulder marked, "national coal resources." The legend beneath the cartoon reads: "Open . . . ? It's there all right if we could only find the right word." No simpler and yet more satisfying answer could be demanded.

* * *

International Congregationalists Meet in England

Many important plans to be carried through before 1949 were set in motion during the conference of international Congregationalism held in Bournemouth July 28-Aug. 2. The list of ex-officio and representative Congregationalists present gives some guidance as to the direction which this international council will take. Much is expected from Douglas Horton and Sidney M. Berry, who are regarded with trust and affection by all members of Congregational churches here and abroad. A necessary condition of the deliberations has of course been that any plans made must be related to the ecumenical objectives of the "holy church in all the world." Looking toward the 1949 meeting of the council, preliminary proposals were made for the establishment of a permanent office.

* * *

Recollection of Another Congregational Event

I can remember some of the agitation which followed an international conference of Congregationalists when I was just out of school. A learned and eloquent American speaker made an address that was received with both approval and criticism. He impressed upon the people that Congregationalists did not fulfill their calling if they gave themselves up utterly to the gospel of social redemption which had then the fresh and enthusiastic support of the friends of the dispossessed. He reminded them that they as a denomination had an especial charge to defend: the intellectual fortress of the Christian faith. It would be useful if that controversy of more than 50 years ago could be restudied in the light of experience.

* * *

Argue Merits of Reduction In Newsprint Imports

Upon the much debated question of the reduction of newsprint imports, much is being said. On the one hand, it is realized that fewer dollars available for necessary goods will be at our disposal. On the other, it is certainly true that we all will be made poorer and less effective as citizens if the already limited space given in the press to news and discussion of policy is further restricted. Unhappily, there is no clear answer to those who point out that newsprint is often shamefully wasted in journals which do little or nothing to educate us for our political duties. Why the government, busy as it is, went out of its way to start this conflict on the question of newsprint allowances we do not know. We are simply told that there are "wheels within wheels."

* * *

L. P. Jacks to Retire as Editor of Quarterly

The animated and sustained service to Christian scholarship and service which L. P. Jacks has rendered as editor of *Hibbert Journal* is to come to an end next Jan. 1. The distinguished editor has announced that he will retire at the end of the year. Dr. Jacks has original gifts as a person, and a wide range of knowledge. The Hibbert trustees have always had a jealous concern for liberty, and Dr. Jacks as editor has made that concern no less his own. He has sometimes made place in the journal for a current subject of popular interest in the churches—for instance, the discussion as to whether faith in the Jesus of history should be separated, and if so, how, from the Christ of faith. May his last number as editor be the best of all!

EDWARD SHILLITO.

Disciples Will Conduct Unity Conferences

As a part of the Disciples of Christ's "Crusade for a Christian World," six regional conferences on Christian unity and cooperation will be held throughout the country in the near future. William Robinson of Birmingham, Eng., who next February will become moderator of the Federal Free Church Council of Great Britain, will serve as lecturer at all the conferences.

European Pastors Need Clerical Robes

Ministers who have clerical robes which they no longer need are being asked by Church World Service to send them to one of its warehouses, so that they may be shipped abroad. They are needed by the 10,000 European pastors who lost their robes during the war, so that they may again conduct their services in their accustomed manner.

Attack Released Time in Hawaii

New Directive Limiting Religious Classes to Single Hour Means All Full-Time Trained Teachers Must Go

HONOLULU, Aug. 6.—On June 27 the commissioners of public instruction for the territory announced through the public press a new directive limiting the released time allotted to pupils in the public schools for religious instruction to the final hour of each school day. No warning had been given to the church groups which conduct the classes—Catholic, Protestant and Mormon—that such action was being contemplated. They immediately filed protests with the commissioners and requested a public hearing. After four weeks of inaction, the commissioners granted the request. Representations for retention of the plan were made by clerical and lay speakers and by parents and teachers. Religious forces working together had secured 20,000 signatures to a petition to the governor urging that the system of staggered hours be retained. A week later the commissioners reiterated their previous stand, on the grounds that the present plan caused too much confusion in the schools and that the classes were felt to be a violation of the principle of separation of church and state.

* * *

Previous Plan Did Not Restrict Hours

The present released time plan, brought into being four years ago, has provided for classes in different schools on different days of the week, so that churches were obliged to furnish teachers for only two, or at the most three, schools at the same hour. This permitted the religious groups to employ full-time, well trained and experienced teachers, who were busy throughout the week. So far this year about 5,850 Protestant, 5,000 Catholic and 1,200 Mormon pupils have been reached by the program in Honolulu alone. Under the new plan, all the classes must be conducted during the same hour, and only one hour a day, so that full-time teachers may not be used and enough part-time teachers cannot be found to supply the need.

* * *

Must Dismiss Teachers

The commissioners have made one concession: classes may, at the discretion of the principal, be held in the school buildings during the final hour of the school day instead of off school property, as has hitherto been the case. The local council of churches, which has sponsored the Protestant program in this city, will have to dismiss the seven teachers it has been employing. At least 50 per cent of the children in the released time classes receive no other religious training whatever. Under the new directive, fewer than half as many children will be enabled to attend the classes as at present.

* * *

Strike Ends, but Issues Are Not Settled

Last month Hawaii experienced a five-day strike in its pineapple industry. The union demanded a 23½-cent-an-hour increase, later reducing the figure to 15 cents. The owners (representing eight firms) offered 10 cents. After attempting for several days and nights to work out a compromise with the owners and the union, Nathan P. Feinsinger, special U. S. labor conciliator and a professor at the University of Wisconsin, persuaded the groups to resume negotiations. The union had already called off the strike because of the danger that the entire pineapple crop, ready to be harvested and canned, would be lost. The basic wage issue has not yet been resolved, and negotiations are being carried on in San Francisco. Although the wage increase is officially the issue at stake, it is realized that, as in the case of the sugar strike last fall, this is another phase in the struggle between industry and labor (here the International Longshoreman's Union, headed by Harry Bridges) for control of the Hawaiian economy.

* * *

Islands Have First Civilian Rabbi

Many church leaders joined with the Jewish community last week in a reception welcoming Rabbi Emanuel Kumin, formerly of San Francisco, who has come to be the first resident civilian rabbi ever to serve those of the Jewish faith who live here. Rabbi Kumin will also administer the social and recreational center which has been operated by the National Jewish Welfare Board in a former U.S.O. club.

* * *

And So Forth

The Honolulu council of churches sponsored the selection of three young people to represent Hawaii at the World Council of Christian Youth in Oslo. They are a veteran of Hawaiian ancestry and two Japanese-Hawaiian girls.

W. Reid Ferguson has come from Denver to the pastorate of First Christian Church, Honolulu. Dr. Ferguson has been active in interchurch work in Colorado, and has been elected to the board of directors of the local council of churches.

Paul S. Minear of Andover Newton Theological School is spending the summer as a lecturer for the conferences being held at Kokokahi and Camp Erdman.

EDWARD L. WHITTEMORE.

Episcopal Journals Merge

The *Chronicle*, Episcopal weekly which from its founding in 1901 by the late Alexander Griswold Cummins until his death last year served as a "gadfly" to extreme Anglo-Catholicism, has been merged with the *Southern Churchman*, Episcopal journal founded in 1835. Wilbur L. Caswell, who has served as editor since Dr. Cummins' death, will become an associate editor of the older magazine.

Tulips on Church Lawn Express Dutch Thanks

On the grounds of the Sixth Reformed Church of Paterson, N. J., 10,000 tulips bloomed this spring as an expression of the gratitude of members of the Reformed Church in Sassenheim, Holland, Religious News Service reports. The congregation of the Paterson church had sent three tons of clothing to the members of the Sassenheim church last year.

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—THE CHURCH TIMES

THE CHALLENGE OF NEW TESTAMENT ETHICS

By L. H. Marshall

Tutor in New Testament Interpretation, Rawdon College, Leeds

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Paul's Ethical Terminology
The Ethics of Social Relations
The Ethical Approach to Christology

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The treatment of the subject matter is not purely academic, but seeks to relate the ethical message of the New Testament to the dominant problems and needs of the present day. $4.50

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Set Up Rules for Islamic Teaching

Turkish Ministry of Education Defines Regulations for Private Classes—Seminaries Will Be Permitted

ISTANBUL, TURKEY, July 28.—The government's decision to authorize the teaching of Islam has been implemented by a communiqué issued by the ministry of education. It provides that any citizen may conduct classes in which the principles and prayers of Islam in general, not of any particular sect, may be taught to children desiring such instruction. The teaching must be in strict accordance with a program approved by the government. Classes may be organized only in places where elementary schools already exist, and may be attended only by children who have already graduated from those schools. Books, prayers and chapters of the Koran used in the classes must be written in the new Turkish (Latin) script. Teachers must possess the moral and health qualifications laid down for Turkish teachers in general, and must have graduated from schools specified by the communiqué or from one of the now suppressed seminaries. In addition, citizens may open seminaries for training religious teachers, village *imams* and preachers. These seminaries must also follow a program approved by the ministry of education. If it is found that any religious classes are being used for political aims, they are to be closed immediately and their teachers prosecuted.

* * *

Cleavage Noted within Turkey's Parties

The struggle which has been going on for some months between the People's (government) party and the Democratic (opposition) party has had few tangible results, although the opposition press almost daily announces the imminent fall of the cabinet. While the government appears to have withstood the onslaught well, signs of cleavage have appeared within the People's party itself. It would seem that the government is increasingly coming to represent the extreme right wing of the party. So if any change is to occur, it is more likely to reflect a shifting within the party toward more moderate methods of government rather than an admission of Democratic party men into the cabinet. The same kind of cleavage is also taking place within the Democratic party, which is coming to have two distinct wings. The criticism by the opposition has resulted in one distinct gain, in that President Inönü has decided to serve an an arbiter between the two parties. The Democrats still maintain that he should go further and resign as president of the People's party. It is hoped that the opposition's attacks may result in modification of police regulations and in improvement of the existing electoral law.

* * *

May Relax Restrictions On Foreigners

The press reports the possibility that regulations concerning foreigners in Turkey may be eased in the near future. At present persons wishing to visit this country for as few as 24 hours must report four times to the police. The reports may refer also to foreigners who reside in Turkey. During the war Turkish-born Jews who were nationals of axis countries or of countries occupied by axis powers could not return to Turkey if they wished to do so. Later the principle was extended to nationals, both Jewish and otherwise, of most other countries. Of course, there were exceptions here and there. Even today, Jews who are nationals of the axis powers or of countries which they occupied may not return to Turkey, even if they were born here. This state of affairs handicaps foreigners established in Turkey, as they are thus prevented from visiting their business connections abroad. With the exception of Jews they may, it is true, obtain a return visa, but it may be for only a short period.

* * *

And So Forth

Statements made on the eve of his departure by Dr. Thornburg are taken to reflect the contents of the report he has been making on Turkey's economic situation on behalf of the Twentieth Century fund. He dwelt on the fact that he saw no signs that Turkey desired the promotion of private initiative as it is known in the United States, and that therefore there seemed to be no place in Turkey for American private initiative. He noted that private resources remaining idle in government bonds, bank deposits, and so on, amount to almost $300,000,000.

When the British fleet now lying in Istanbul harbor leaves, it will, unlike its American predecessor, sail northward to pay its Russian allies a courtesy visit.

It is the view here that several of the clauses in the agreement signed recently as a means of implementing American aid to Turkey under the Truman doctrine will need further implementing by other instruments.

E. GUERON.

Dedicate Historic Synagogue

Touro Synagogue in Newport, R. I., most historic place of Jewish worship in the United States and one of the nation's oldest religious monuments, is to be dedicated as a national shrine Aug. 31. The department of the interior designated the synagogue as a national shrine last year. In 1790 George Washington spoke in the synagogue, delivering a famous message on liberty of conscience and toleration.

Friends' Mexican Projects Need More Workers

The American Friends Service Committee is conducting summer student volunteer health, educational and recreational projects in Toluca and Taxhay, Mexico, as well as year-round projects in Tetelcingo, Morelos and Yautepec. Additional students are needed for the year-round projects, for which new assignments will be made for work starting in September and running through to January or June. The service program, which has been in operation since 1939, has been highly praised by public health and education leaders in Mexico.

Theological Students Enroll Under G. I. Bill

The Veterans Administration estimates that 8,979 of the veterans recently enrolled in educational institutions under the G. I. Bill of Rights are studying theology.

China's Christians Deplore Militarism

In Face of Mobilization, Advise Officials that Needed Reconstruction Should Be Primary Consideration

NANKING, CHINA, Aug. 1.—Hope for an early settlement of the civil war in this country was destroyed when the Kuomintang-dominated state council issued its general mobilization call for an intensive military effort to quell the Communists and to promote reconstruction. Opinion here holds that little will be done toward genuine reconstruction so long as primary attention is given to continuing the civil war. Observers point out that the Communists are now clearly regarded as bandits and rebels, and government pronouncements and newspaper stories are making efforts to discredit their leaders. It seems rather obvious that mobilization is not the desire of the people, but a Kuomintang effort to snatch doubtful victory for the Nationalist cause out of a year that has recorded disaster upon disaster. Christian leaders have been conferring unofficially with government officials, pointing out that the government should initiate important steps to effect reconstruction, no matter what is done militarily. It is understood that they have met favorable response, and continued efforts on their part may be expected.

* * *

See Little Hope for Liberal Government

It is difficult to find Chinese who view the formation of a new government as a liberal development. Many feel that the United States is interested in using China as a buffer against Russia, but even these persons come forward with few practical plans for the unification of the country should the United States beat a hasty retreat. One could cite numerous examples of hope which have been aroused in members of the working class by the arrival of General Wedemeyer on his fact-finding mission. These people see little hope in their own government's power to find a way out of the economic muddle, and any constructive aid from a foreign power to relieve their present distress seems to them like salvation.

* * *

Floods, Mobilization Threaten China's Food Supply

In Kwantung province floods of the Han, North, East and West rivers have left 5,000,000 persons homeless. In other parts of China, it is expected that rice and grain crops will at least equal last year's yield, although military operations and the commandeering of manpower from the countryside, as well as demands by the government for food to supply its excessively large army, may disturb the food situation. The government's mobilization plan will bring the present army of 2,000,000 up to 6,000,000. Troop movements through the capital's streets have markedly increased.

* * *

Displaced Missionaries Will Work Elsewhere

Mission executives are wrestling with the "displaced missionary" problem in the

northeast, where the war is being carried on. The Church of the Brethren's mission in Shansi, forced to evacuate last spring, intends to lend its personnel for special work in other areas for the next year or two. The Nazarene Mission, unable to return to its post in south Hopei, has opened new work in south Kiangsi. The National Holiness Mission has given up its work in Shantung and moved to Szechwan province. It is understood that the Mennonite Mission in Hopei plans to move to Kansu.

* * *

Plan New Church for Government Workers

Reports of progress in Christian work, however, come from many places. A meeting was recently held under the sponsorship of Madame Sun Yat-sen to consider opening a community church in Nanking, with a program directed toward the many university and college graduates employed in the crowded government offices. Christian leaders had frequently discussed the need to provide service to these persons, long unreached through any effective program by the local congregations of the established denominations. Many have opposed the creation of a church which would presume to cater to any one class, arguing that such action would be contrary to the ecumenical spirit and would draw off valuable leadership from the older congregations.

* * *

Three Denominations To Merge Colleges

Plans initiated last year for the merger of St. John's University (Episcopal) and Soochow University (Methodist) in Shanghai and Hangchow Christian College (Presbyterian) are nearing the final stage. The constitution for the new institution, to be called East China Union University, has been approved by the schools. Three steps remain to be taken: securing of approval by cooperating mission boards in the United States, registration with the government, decision on location and selection of administration. Plans for integrating scholastic programs beginning with the fall term call for senior classes in the colleges of arts and sciences, medicine and engineering to be held at St. John's, and those in law, business and commerce at Soochow. Undergraduate students in arts and medicine will enroll at St. John's; those in law and science at Soochow; and those in engineering and business at Hangchow. The educational department will center at St. John's.

* * *

Reaction to Price Article

The article on the Chinese situation by Frank Price, in The Christian Century for May 14, drew a broadside from Watson Hadley in the *China Weekly Review* for July 5. "In view of the current American political scene," he wrote, "this article must be considered out-and-out special pleading based to some extent on [the author's] own wishful thinking. . . . While the author may have succeeded in calming some faint stirrings about the Chinese government during this period of very painful negotiations in Washington, I don't think he has done much good for the American missionary in China, either among educated youth who read such writing or who sit in his classes or among those who would prefer to see the missionary concern himself with helping the people rather than with propping up a group in the national government."

* * *

And So Forth

The missionary and Christian cause in China lost a valued leader when W. P. Mills, who has advised the various mission groups on property matters and been a prime mover in stimulating Chinese Christian leaders to take an effective part in the political life of the nation, returned to the United States. Mr. Mills served until 10 years ago under the Y.M.C.A., then under the Presbyterian Mission, assigned both to the Church of Christ in China and to the National Christian Council.

Numerous student conferences have been held this summer under the joint program sponsored by the student divisions of the national "Y" committees and the evangelistic department of the National Christian Council.

According to a study submitted to a recent National Christian Council meeting, rural church work in China suffered extensive losses during the war years, particularly in the northeast and middle east. The Nanking district, which 25 years ago had 80 rural church pastors, now has only 19.

HERBERT L. MINARD.

Danish 'Gideons' Active

Church Services Commemorate Placing of Bibles in Copenhagen Hotels

ROSKILDE, DENMARK, July 25.—On June 27 the largest distribution of Bibles yet made to Danish hotels was completed by the Christian union of commercial travelers. In Copenhagen, where 1,842 Bibles were distributed, ceremonies commemorating the event were held in 10 churches. It was pointed out in the ceremony at Copenhagen Cathedral that the idea of placing Bibles in hotels had its origin in the United States. "Why do we do it?" one of the speakers asked. "Because in this book God gives us the answer to the questions of life, and invites us to a new way."

* * *

Organ Stop Has 'Voice Of a Bird'

Each year at midsummer time people from faraway parishes come to the little church at Veckholm, Sweden, to hear the "voice of the bird," a unique stop in the old organ which is used only at this time of the year when the beautiful midsummer hymn by Israel Kolmodin, Swedish bishop and song writer who died in 1709, is sung. The organ was built in the 17th century and given to the church by Magnus Gabriel de la Gardie, famous Swedish statesman.

* * *

Bishop Ordass Translates Scandinavian Works

When Hungarian Bishop Lajos Ordass addressed the Lutheran World Convention in Lund, Sweden, he made a deep impression upon the delegates by speaking fluent Swedish. Nineteen years ago Bishop Ordass spent nine months in Sweden studying theology and Swedish church life. Since then he has proved himself a link between Lutheranism in Scandinavia and in Hungary. He has translated into Hungarian books by Bo Giertz, Swedish pastor and author, and translated and taught his people to sing

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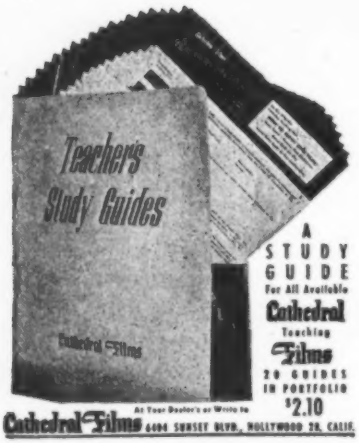
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hymns by the Danish song writers Kingo and Grundtvig. Bishop Ordass described to his audience how during the battle between the Germans and Russians for Budapest he spent six weeks in the crypt beneath the Lutheran church there, working by candlelight to complete his translation of four dramas by Kaj Munk, Danish pastor and author who was murdered by the Germans in 1944.

* * *

Hold Funeral Service for Danes Who Died in German Camps

Recently a huge funeral service was held at a memorial park outside Copenhagen for 100 Danes who died during the war in German concentration camps. Their bodies had been identified after investigation by the Danish Red Cross and brought back from the various camps in which Danes had been confined. Among the most impressive speeches was that made by the white-haired father of one of the victims. "Welcome back to your people!" he said. "Here in Denmark we know the commandments of God: 'Thou shalt not kill' and 'Thou shalt love thy neighbor as thyself.' Because of this you resisted those who murdered, and now we shall live up to the commandments you obeyed." In the park where the patriots were buried there already lie many other victims of the cruelty of the German occupation of Denmark.

* * *

And So Forth

Since Professor Nygren of Lund has declined the post of Bishop of Linköping (Sweden), for which position he received the majority of votes, Bishop Torsten Ysander of Visby has been nominated to fill the vacancy.

On his return from a two-month visit to the United States, Bishop Aulen described the people of that country as having "more strength and vitality than any other nation." He declared that Americans are aware of their responsibility as the leading power of the world.

K. E. Jordt Jörgensen.

Berlin Missionaries Will Return to South Africa

Members of the Berlin Missionary Society have received official permission to resume their work in the Union of South Africa, which is the largest field formerly served by the society.

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Scot Churches Reopen Hostels

Government Requests That They Continue Wartime Service to Workers—Debate Attitude on Contraception

Edinburgh, Aug. 1.—In view of the great difficulty in obtaining accommodation for laborers transferred from one part of the country to another, the government has requested the churches of Scotland to continue the task of operating hostels which they carried out in wartime for workers in munition and other plants. The churches on July 14 opened a hostel for 100 miners at Forth, Lanarkshire. Another has been established for construction workers at Fechney, Perthshire. L. L. Cameron, director of social services for the Church of Scotland, emphasizes that these schemes represent a further partnership between the church and government departments, already exemplified in the Tynepark "approved school" for girls, which the church administers for the department of education.

* * *

Pass Marital Question To General Assembly

A clause in the report by the Church of Scotland's representatives on the Edinburgh marriage guidance council came in for considerable discussion when it was presented at a recent meeting of the Edinburgh presbytery. That clause set forth one of the principles under which the council acts as declaring that scientific contraception is to be "recognized as a means which, wisely employed within the marriage bond, can contribute to human freedom, health and happiness." Some members of the presbytery expressed opposition to the statement in itself, while many thought that it should be frankly approved by the presbytery. Others held that it is not for a presbytery to make a pronouncement on so important an issue, but that it was a matter for consideration by the General Assembly. In the end, it was decided to remit consideration of the question to the Church and Nation Committee for report to the General Assembly.

* * *

Poet-Minister Retires

Off the Mull of Cantyre on the west coast of Scotland lies the picturesque island of Gigha, a little self-contained community and parish. Its minister, now retiring, is Kenneth Macleod, famous Gaelic scholar who served as guide and partner for the late Mrs. Kennedy Fraser in her search for the old highland songs which she rescued and "put on the map" in her *Songs of the Hebrides*. Dr. Macleod is himself the author of a song that is sung wherever Scots gather throughout the world, the famous "Road to the Isles." It was among the songs sung by the great crowd which gathered outside the palace of Holyroodhouse on the Saturday evening of the royal family's visit to Edinburgh.

* * *

What About the Lord High Commissioner?

The question of the relation of the lord high commissioner, the king's representa-

tive, to the General Assembly of the Church of Scotland is bothering some Scotsmen. The reason for the presence of this representative at the meeting of the assembly, but not within its membership, is rooted in history. In former days his function was to convey to the king, who then had a political authority he does not possess today, a "true report" of the proceedings. At a meeting of the General Assembly in Glasgow on Nov. 28, 1638, the lord high commissioner arose and warned that if the assembly persisted in continuing the discussion he would dissolve the meeting. When the moderator went on with the business at hand, the commissioner declared the assembly dissolved and left the hall. The assembly then declared itself still in session, repudiated the commissioner's claim and continued its sittings until Dec. 20. During the years since then, the presence of the high commissioner has for the most part been welcomed as embodying through royal appointment the cordial interest of the state in the religious life of the nation.

* * *

Scot Mission to the Jews Continues Unhampered

Despite recent troubles in Palestine, the Church of Scotland's Christian missions among the Jews have been able to continue their work with less interference than might have been expected. There is a deep desire in Scottish hearts to see peace in that land which is holy not only to Jews but to Christians, and most holy of all to Jewish Christians, a fact too seldom remembered. A Scottish Presbyterian chaplain is with the Palestine police. Many Scotsmen have enlisted in that now famous corps whose discipline and self-control under extreme provocation have been the subject of warm tributes at church meetings and elsewhere.

INNES LOGAN.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Carnival in Costa Rica (Fox) Vera-Ellen, Dick Haymes, Celeste Holm, J. Carroll Naish, Ann Revere. *Musical.* Technicolored Costa Rican backgrounds, dances staged by Massine, sprightly music frame a story about how a young couple manage to defeat their respective parents' plans for their marriage. Backgrounds beautiful—and authentic. Story slight, but good-humored. One virtue: the picture of a Kansas schoolteacher happily married to a native rancher. *Zestful.* M,Y,C

The Perils of Pauline (Par.) Constance Collier, Betty Hutton, John Lund, Billy DeWolfe. *Comedy* purporting to relate episodes in career of Pearl White, star of early movie serials, burlesques techniques of those days, blithely ignores historical facts. For the most part, *good fun.* M,Y,C

The Unfaithful (War.) Eve Arden, Lew Ayres, Zachary Scott, Ann Sheridan. *Drama.* The problem: when a husband discovers that the supposed burglar whom his wife has slain in apparent self-defense during his absence on a business trip has been intimate with her during his service overseas, shall he forgive her? Despite prospects, a serious, honest effort to look at a domestic dilemma and say something about divorce. A bit confused by the melodramatics with which it has been set forth. Nevertheless, deserves credit as a *mature, restrained* production, particularly constructive in the contribution made by Ayres as a sincere lawyer concerned about morality. M

BEST CURRENT FILMS

For Family: Gallant Journey, Henry V, Margie, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Best Years of Our Lives, Boomerang!, Brief Encounter, Caesar and Cleopatra, The Farmer's Daughter, Great Expectations, The Late George Apley, Man's Hope, Miracle on 34th Street, My Darling Clementine, Odd Man Out, The Sea of Grass, The Well-Digger's Daughter. 8-27-47

The Church Roll

Adam W. Burnet, pastor of St. Cuthbert's Parish Church, Edinburgh, is in this country to fill a number of preaching engagements. He gave the five Bible lectures at the annual General Conference of Christian Workers at East Northfield, Mass.

Raymond R. Gregory, secretary of the American Bible Society's agency in the Canal Zone, has forwarded to the society's headquarters his family's gift of $5,000 for work in the Philippine Islands as a memorial to his son, Paul, who lost his life in the defense of the islands in 1942.

Rabbi Alvin I. Fine has been named to the newly created post of assistant to the president of the Hebrew Union College, Reform Jewish seminary in Cincinnati.

Recent deaths in the field of religion: Clarence M. Gallup, for many years recording secretary of the Northern Baptist Convention and from 1912 until 1945 a director of the convention's Ministers and Missionaries Benefit Board, on July 16. . . . Will H. Houghton, president of Moody Bible Institute since 1934, in June. . . . Mrs. Laura Comstock Dunlap, for 26 years (1897-1923) editor of the religious department of the New York *Globe* and author of a number of books on methods of church work, on July 16, at the age of 92. . . . James Chapman, superintendent of the Church of the Nazarene, on July 30. . . . Mrs. Norman Thomas, wife of the Socialist party leader and a former welfare and church school worker, on Aug. 1. . . . "Gipsy" Smith, famous British evangelist, on Aug. 5. . . . John Wilson Wood, Episcopal layman who for 40 years served his denomination as a mission official, on Aug. 7.

$5,000.00 FOR BEST SERMONS

A nationwide preaching program and sermon contest is scheduled by Spiritual Mobilization, Inc., to be held on Columbus Day, October 12. It is planned that 25,000 pastors will preach that Sunday morning on "Perils to Freedom" and manuscripts submitted prior to that date may qualify for prizes totaling $5,000.

The judges committee is composed of Dr. Edgar J. Goodspeed, Dr. Robert Sproul, and Dr. Alfred Noyes. These men will determine the winning sermons.

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